



When sheep trust the shepherd

A study of the Housemothers' values and vision on care
for sexually traumatized girls in Cambodia.

When sheep trust the shepherd.

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A girl in our care...

is like a tree with a lot of leaves.

*The leaves on the inside are not happy,..
everything has changed.*

She came to the Center and feels sad and confused.

The pink color represents the girl after 3 weeks.

She is happier and receives love.

She feels she has value.

At her home the neighbors talk and there is a stigma.

The Housemothers give her love and she can go to school.

Green leaves represent the hope they receive.

*They are given back what they lost before,..
what was everything to them.*

*The red spots stand for love, the love we share
and receive.*

-Housemother

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2 EXECUTIVE SUMMARY

2.1 Background and Objective

This research explores the Housemothers' vision on care at the Assessment Center of World Hope International, where they provide aftercare for victims of sexual abuse and exploitation.

World Hope International, a Christian relief and development organization (founded in the USA) opened an Assessment Center in Cambodia in 2005; A safe haven for female victims in the age of 5-18 years, whom have been rescued from sexual abuse and commercial sexual exploitation (human trafficking). This Center provides short-term crisis-care with basic recovery therapy and is specialized in the needs-assessment of survivors, in order to coordinate accustomed long-term aftercare within two months. The Housemothers play a significant role in the daily care for the girls at the Assessment Center.

In the aftermath of the Khmer Rouge regime 1975-1979 (still felt psychologically and economically) Cambodia has become a source, transit, and destination country for trafficking mainly women and children in to the sex-industry. The poverty, lack of employment, social-economic imbalance between rural and urban areas, low levels of education, ease of migration and certain cultural beliefs create a high risk of sexual abuse and Trafficking in Persons. Several local, international and non-governmental organizations in Cambodia, such as World Hope International, aim to support the government, the community and the victims in their battle against human trafficking and sexual abuse. Their programs focus on prevention, investigation, shelter, aftercare and/or prosecution.

In the past decade, efforts have been made to assess the scope of the problem (including push-and-pull factors and specific needs of survivors) and to develop minimum standards, curricula and workshops to improve the aftercare programs and educate local caregivers. This process includes international concepts and knowledge as well as experiences from local program managers. Less consideration however has been given to the local caregivers who provide the daily care.

2.2 Statement of the Problem

This study aims to address this lack of consideration by focusing on the vision on care of the Housemothers (the local caregivers) at World Hope International. The standard of child care at World Hope International is informed by western values, knowledge and theories - such as the Rights of the Child¹ and Policy and minimum standard for the protection of the Rights of Victims of Human Trafficking² -, but it is the Housemothers who provide the day-to-day care for the girls at the Assessment Center.

These Housemothers are taught the desired practical outcomes based on the western values and beliefs, but do not necessarily share the underlying values and beliefs, and consequently the transmission seems to be limited. The management present themselves as open to feedback, but it is unlikely the Housemothers see themselves in a position to show initiative in this way to those who provide protocols and training due to the presence of rigid social hierarchies in Cambodian culture.

This gap cannot be bridged unless the aspiration and underlying values of the Housemothers - and where these align with or contradict the prevalent western teaching - are understood. To develop Housemothers' vision of care, first of all it needs to be acknowledged and understood in its cultural and spiritual context.

2.3 Research topic and process

This field research aimed to explore the Housemothers' vision on care by assessing the underlying cultural and Christian values of this vision as well as the relationship between these two belief-systems.

The specific research questions aim to determine which role the Housemothers most resemble (according to Ganzevoort and Visser's characterizations of Witness, Helper, Companion or Interpreter), based on an overview on pastoral positions and concepts presented in the pastoral framework of this study.

A cultural framework was developed to establish an intercultural approach that acknowledges and appreciates the cultural specific aspects regarding sexual trauma, recovery and care.

Planning and data collection were conducted during the summer of 2011, with analysis, validation, and write-up taking place over the remainder of the year. With consideration of several cultural and cross-cultural challenges, qualitative data collection was conducted through

¹ United Nations Convention on the Rights of the Child came into force in 1990.

² The Policy and Minimum Standard for the Protection of the Rights of Victims of Human Trafficking was launched in 2009

a combination of: group activities; participant observation; and (semi-)structured individual interviews, among the 10 Housemothers at the Assessment Center of World Hope International.

2.4 Summary of findings

The intercultural hermeneutic evaluation of underlying values reveal that the Housemothers' vision on care is foremost inspired by Christian values. The Housemothers place value on the sexually traumatized girls, who are often rejected by society, based on their strong Christian beliefs. The Biblical mandate on brotherly love and Jesus' interaction with people who are rejected in society inspires the Housemothers' engagement and respectful approach and even overrides the cultural norm in which people are valued according to their social status. Housemothers' initial focus is therefore to create a safe and loving environment and build interpersonal relationships by which the girls feel accepted.

However, Housemothers' objectives in care mainly arise from cultural beliefs. While acknowledging the emotional state the girls are in, the Housemothers perceive the social needs of the girls as prior to their psychological and spiritual needs. Their main objective for a social recovery arises from the set expectations, behavioral codes and a concept of self that follows from the collectivistic nature of Cambodian society. Within this cohesive social context, sexual abuse and exploitation reduce a woman's dignity and value. Besides the consequences of a traumatic experience in and of itself, shame and rejection in the Cambodian society have a profound and devastating impact on the victim. Recovery then is achieved once a woman regains her social value and receives the required respect from other members of the social group, by behaving conform to the social norm. So Housemothers aspire for the girls to fulfill their social needs (by becoming resilient and acting according to social expectations) in order to meet their psychological needs (to regain self-esteem).

These objectives lead to a vision on care that aims to support the girls cope and 'cover' trauma (not to process trauma) and exposes a relational, intervention and behavioral approach. Once a therapeutic alliance is established with the girls, the Housemothers' focus shifts towards intervention. They express a responsibility to enable transformation and encourage change with advice on social behavior and guidance towards spiritual growth. In this setting, care focuses on the individual in relation to the group and offers the victim support and guides in developing appropriate behavior and attitude, according to the social norm. The pastor in this model takes on the role of Helper, to supports the client in her existential crisis through personal

involvement, professional (social, psychological, theological) insights, and intervention methods. This approach emphasizes the strong ties between an individual and environment and perceives the respondent as a client in need of support towards social value and modification.

The Word of God is shared in order to console the girls as well as to change the girls' lifestyle and behavior and therefore has a supportive role to the existential pastoral approach. It is shared in relation to the girls' life experiences, yet transcends these experiences based on the sovereignty of God. In line with this perception of God and the hierarchical culture the Housemothers' vision contains a normative approach. Consequently the pastoral relationship in a social therapeutic pastoral model contains a fault line between the human encounter and the encounter with God.

Based on the underlying Christian values of Housemothers' vision, their care can be perceived as a locally developed pastoral approach. It shows resemblance to the presence based approach and pastoral role of Companion seen in an equi-human pastoral model; the intervention approach and pastoral role of Helper seen in a therapeutic pastoral model and; the normative approach based on the sovereignty of God seen in a kerygmatic pastoral model. Unification of these elements in Housemothers' vision suggest that a social therapeutic pastoral model of care is practiced in World Hope International.

It is in the combination of cultural and Christian values that the Housemothers' unique and valuable position in the caregivers' team becomes most clear: when understanding the girls' needs in the cohesive social structure of Cambodia, the Housemothers' personal engagement and respect, inspired by their Christian values, is seen to be a key element in the girls' recovery process. The girls receive the required acceptance for healing and self-actualization in the Housemothers' daily presence.

Recommendations of this study aim to empower the Housemothers' vision and practice with knowledge and methods seen in supportive group therapies, behavioral therapies and religious education. It also aims to raise awareness for the specific spiritual questions of trauma victims in regards to the Housemothers' normative application of the story of God and suggests a more interpretive approach.

3 METHODOLOGY

3.1 Objective

The objective of this field-research is to explore and present the Housemothers' vision on aftercare for sexually abused and exploited girls³ at the Assessment Center. To then draw out the underlying cultural and Christian values of Housemothers' vision and practice and so discover which model of pastoral care (according to Ganzevoort & Visser) best represents the relationship between the Housemothers and the girls. This then implies the beliefs and characteristics of the pastoral relationship and how it can be developed and supported within its pastoral and cultural context.

3.2 Research questions

The specific research questions aim to determine which role (Witness, Helper, Companion or Interpreter) the Housemothers most resemble, based on the overview Ganzevoort & Visser present on pastoral care (which informed the pastoral framework of chapter 5). To identify this role however, we need to understand the cultural beliefs underlying their vision of care, i.e. how they are trying to fulfill the girls' needs within a collectivist culture. (Such intercultural approach has been developed in the cultural framework of chapter 4). Then we can see how their Christian faith interacts with these cultural beliefs.

Central questions of this research are to determine;

- Which cultural and Christian beliefs underlie Housemothers' vision on care?
- What is the correlation between the two belief-systems?

These central questions can be broken down into the following sub questions:

1. What is the Housemothers' vision on the girls and care at the Center?
2. Which underlying cultural values and beliefs are shown in this vision?
3. Which Scripture and Christian values are in line with their vision on Care?
4. What is the relation between their cultural and Christian values?
5. What do the Housemothers see as practical outcomes of their vision on care?
6. Which of these values and beliefs are seen (mostly) in the Housemothers practice?
7. Which pastoral model can provide a base for their values and beliefs on Care?

³ The term 'girls' will be used to address the under aged female victims of sexual abuse and exploitation, instead of more stigmatizing words like 'Victim'.

3.3 Limitations and Considerations

The methodology of this research developed in response to the limitations and consideration of the context in which it took place. The researcher was perceptive to this context based on three years of work experience in Cambodian society (of which 2 years with the Housemothers at World Hope International). This understanding was tailored to the specific research by using initial run-throughs of 2 surveys with individual Housemothers. The method was then attuned throughout the research to Housemothers' reactions, on linguistic and methodological level. This will be further described in the following sections.

There were several linguistic considerations:

- Although the researcher speaks Khmer, there is a language barrier between the researcher and the Housemothers when it comes to detailed and in-depth conversations. Therefore this research requires the involvement of a translator with Cambodian nationality. Translation however limits a natural conversation and can create distance between researcher and Housemothers. The quality of the conducted research and collected data then depends on the interpretation of the translator.
- Beside the limitations in direct communication there is also an etymological aspect, by which the translation of a word still contain a different meaning. For example, the Housemothers repeatedly spoke of '*encouraging* the girls when they feel sad', which in English vocabulary in such context indicates synonyms of heartening and reassuring. However when verifying with the Housemothers and cultural context it was defined as to '*stimulate* and *motivate* the girls when they feel sad'.
- Therefore several terms repeatedly used in the initial sessions with the Housemothers were anomalous within the cultural context. During the last structured interview the researcher zoomed in on those terms - "*strong woman*", "*hope for the future*", "*freedom of choice*" - to unpick exactly what the meaning behind each of them was.
- Furthermore, an oral research approach was required in many cases due to the fact that some of the Housemothers have limited reading and writing skills in the Khmer language.

The high power distance (social hierarchy) posed a challenge to communicating openly with junior Housemothers because of their deference to the opinions of senior Housemothers.

Therefore the methodology was adjusted as follows:

- Creative and intuitive methods to elicit and support each Housemother to explore and discover personal thoughts and provide them with a tool and thereby authorization to express their underlying ideas and opinions. (This is based on the concept that it is the creator/painter who is most qualified to speak about her painting.) At the same time some of these methods create an interaction between the Housemothers in which barriers are naturally reduced.
- Yet at the same time the social hierarchy was respected during this research; allowing (not assigning) senior Housemothers to speak first.
- Also in consideration to the social order, the translation of this research did not take place by the (often translating) manager of the Assessment Center with superior position, nor by the male translator within the organization which would create distance based on gender. A new female translator, younger than most of the Housemothers, but married to support her credentials, was asked to translate the sessions of this research.
- For one survey which took place in two separate groups, the division of the Housemothers in these groups was based on their attitude during the previous survey, seemingly being: 'more comfortable to speak and more dominant' and the other group; 'less comfortable to speak and introverted'.
- The power distance in Housemothers World view can also be expected in spiritual aspects of life, making them more reliant on religious leaders than personal conceptions. By encouraging personal readings, involving Housemothers in a role play (removing the Housemothers from their social position and into a position where they could speak freely in the guise of another) and interviewing them in their character this study aims for a hermeneutic method and personal interpretations.

The high level of "uncertainty avoidance" in Cambodian culture raised a significant challenge to standard research methodologies. It reveals a high need for trust and a less-formal setting and method in which the Housemothers feel most comfortable and encouraged to speak honest and personally. Therefore the methodology was adjusted as follow:

- The uncertainty avoidance creates a high chance of receiving pre-set answers during the surveys instead of personal vision and perspective. Although more general responses can't be prevented completely, the methods reflect an intuitive approach (versus a cognitive approach), with less inclinations to what would be considered the

right or wrong response to help the Housemothers overcome their fear that divergent views are 'wrong' and prevent obvious answers.

- In order to make Housemothers feel most at ease while conducting this research, all but one survey took place at the work premises of the Housemothers; using the familiar environment to create an informal and stress-free setting.
- A trust relationship between the researcher and the Housemothers was established in the pre-phase of the research, making it possible to conduct participant-observations without adding tension to the work environment and prevent possible changes. The relationship between the translator and Housemothers was also developed in order to speak openly about sexual abuse (which is perceived as unacceptable in everyday society).

The methodology also had to reflect and adapt to the collectivist nature of Cambodian society:

- Due to the emphasis on long term relationships and distinction between in-group and out-group in the cohesive social structure, building relationship between researcher and the Housemothers in the pre-phase was required.
- Group sessions were used extensively because the Housemothers felt more comfortable and less scrutinized within this setting compared to individual interviews. One-on-one sessions were only used towards the end of the research to zoom in on specific issues and when the Housemothers were comfortable with the nature of the questions, the researcher and the translator.

With the collectivistic cultural dimension comes a high context nature of Cambodian society, which means that the communication style is heavily indirect and implicit, with a low reliance on written communication and high reliance on intuition and feelings to make decision. This was reflected in the methodology in the following ways:

- Since there is a strong focus on relations and low reliance on written communication, the surveys contain mainly oral communication. Sessions were long -round 3-4 hours- to build up rapport before insights were narrowed down.
- Direct questions, which often elicited nervous and unstructured answers in the initial run troughs, were avoided. Instead answers were sought in an indirect way through creative activities, scripture readings and role plays where the Housemothers felt greater freedom to express their answers. These activities and answers were then interpreted

within the group and the line of questions was adapted in response to explore their answers further.

- Use of tape recorders and laptops was avoided due to their association with formal communication and official character.

Then the intuitive and qualitative methods in and of themselves create new challenges:

- Intuitive and indirect expressed collected data provides open ended data and less conclusive results. The challenge lies in discerning and prioritizing valuable information. Therefore the analyzed findings were employed in following surveys to check for repetition.
- Conducting qualitative research among a small group of 10 participants places weight on the expressions of each individual, therefore each individual can impact the results a great deal. Therefore the analysis aims to follow the (middle-) group result but also state the differences and excesses.
- Qualitative research methods that tempt to build a comprehensive picture are codependent on the interpretations of the researcher, which then limits the objectivity of the results. To improve the objectivity the results are analyzed and verified through the theoretical frameworks.

3.4 Researcher Position

The difference between the cultural background of the Dutch researcher and the Cambodian Housemothers required a reflection on cross-cultural communication during the study and awareness of the social predispositions. The cultural framework with insight into the cultural preferences created awareness of the individualistic concepts of the researcher and made it possible to distinguish these personal values from Housemothers' collectivistic values, creating a more objective and intercultural approach.

Also relevant to the research process is the fact that the researcher and the Housemothers have been working together over the past two years. This provides both benefits and challenges to the research process. Due to the emphasis on long term relationships and in-group orientation of the Cambodian culture the research process can benefit from the familiarity between the researcher and the Housemothers. A trust relationship has been established, in which the researcher in the role of caregiver development coordinator supports the Housemothers while working side by side. Communication lines, in which Housemothers are

empowered to express themselves, have been developed. The researcher is familiar with the different aspects in care and Housemothers responsibilities. Moreover, the research proposal and questions have risen from this cooperation and professional interest of the researcher to gain understanding on the underlying of underlying values and beliefs.

At the same time the existing relationship with the Housemothers challenges the objectivity of the researcher who is most likely to carry expectations and assumptions into the research process through positive and negative work encounters in the past.

To minimize the influence of personal presumptions, the research was given an open structure. Therefore not working from a hypothesis nor using direct questioning, but facilitating and following personal interpretations before narrowing down with the Housemothers' vision through semi-structured interviews. This approach proved itself when findings of the first survey countered some of the expectations of the researcher.

A second challenge related to the existing relationship lays in the power disparity: position of trainer versus trainees, western nationality and higher education of the researcher. The Housemothers therefore perceived an unequal relationship between the two, exacerbated by the high power distance seen in Cambodian society. This challenge was tackled by using the existing trust the research had with the Housemothers to change the dynamics during the research sessions: articulating new equal roles, and expressing appreciation; overall taking the 'back seat'; and designing the research process to follow and explore Housemothers input. During the surveys the Housemothers grew confident in their 'knowing position', at some point saying they enjoyed learning by being asked questioned not told information, *"the questions push us to think about our care"* and spontaneously making notes of emerging ideas to take home.

The third challenge presented by the existing relationship lay in conducting participant observations, where both the researcher and Housemothers might be tempted to take on the former roles. Especially when in the eyes of the researcher the needs of the traumatized girls' are not met. This risk in the researcher's position was minimized by structuring the observations based on previous collected data and limiting observation time to 3-4 hours in a day.

3.5 Research Methodology and Process

Qualitative methodologies

Due to the explorative and descriptive nature of the objective this study employed qualitative research methods. In regard to the limitations and the results of pre-tested interviews the qualitative data collection was conducted through a combination of: group activities; participant observation; and (semi-)structured individual interviews.

In addition a literature review on culture and pastoral models informed the development of specific methods and questions and contributed to analysis of the research findings.

Housemothers' participation

This qualitative research involved all 10 Housemothers working at the Assessment Center. Between the ages of 26 to 53 years old, their work experience with sexual abused and exploited girls varies from 6 months to 7 years. 3 of these 10 Housemothers are in the position of Housemother leader. While each Housemother is born and raised in the Cambodian culture and tradition, 3 Housemothers carry a Vietnamese identity as well.

Data validation and analysis

Validity of the data was ensured by repeating findings from one source or survey in following studies to confirm or contest the information, and by cross-checking a hypothesis (informed by communicated information) with observations of the care practice.

The analysis was an ongoing process involving continual reflection on the open-ended data; writing memos throughout the study and asking general and analytic questions in relation to the frameworks and identifying main themes and issues. The following analytic steps were taken:

- 1 Prepare the data for analysis by transcribing surveys, interviews and typing up field notes.
- 2 Continuously reflection on the data to obtain a general sense of the information and mark what is specifically said about; girls, society, caregivers' role, relationship/encounter, story of God and practice.
- 3 Develop a hypothesis based on seemingly significant themes in survey 1 and 2, to identify emerged categories, gaps and question marks.

- 4 (While continuing data collection) begin detailed analysis with a coding process; organizing the material in to categories and labeling them with a term based on the actual language of the Housemothers (value, change, build relationship etc.)
- 5 Divide the categories in two main groups (girls & care) and represent a detailed narrative of the findings within the categories. Followed by an analytic reflection in relation to the cultural and pastoral framework; aiming to identifying underlying meaning from an intercultural perspective and the relation between underlying belief systems
- 6 Through a hermeneutic evaluation positioning the findings within a theoretical (pastoral) model.
- 7 Capture the interpretation and meaning of the data in a conclusive report.

Research surveys and process

Qualitative data collection was conducted throughout 6 surveys⁴, developed in consideration of the objective, research questions and limitations.

The first two surveys took place in a group session, including all 10 Housemothers.

Survey 1 was conducted through a creative art assignment. Housemothers were asked to paint a symbolic picture (for example a tree) that could represent the girls in their care, as well as a second picture to represent their aspiration for the girls in their care. After this creative activity Housemothers were asked to write down a certain number of key points to express the perceived characteristics and needs of the girls and Housemothers caregivers role in relation to these needs. These pictures and keywords when then combined into a poster.

Survey 2 took place in two sessions (group A and group B) of 5 Housemothers each, who were then divided in even smaller groups during the activities. This survey contained a hermeneutic method in which Housemothers were assigned to study scripture (Luke 15: 1-7 & Luke 15: 11-31) and mark what they perceive to be the key message to create small role-plays based these personal interpretations. After performing their play the Housemothers were interviewed in their character. Onwards, and with the aid of exploring questions adapted to Housemothers' response, the 5 Housemothers as a group were encouraged to relate their interpretations of scripture to their care and practice. To conclude practical outcomes in care of Housemothers' interpretations and vision, the survey ended by playing a game with word-cards that described

⁴ Annex 4 provides an overview of research outline survey 1 - 6

different aspects of care. After playing the game each Housemother presented two word-cards that best represent her vision and practice.

Following these group sessions, three surveys were conducted to observe Housemothers' vision and practice at the Assessment Center. *Survey 3* provided a structured interview on the story of God as part of Housemothers' daily practice. For a series of three days several Housemothers were interviewed at the end of their shift and asked to reflect if and how they used the story of God during this particular shift. In this way, the frequency, occasion, message and role of the Story of God in Housemothers' vision and practice was observed. Five Housemothers were approached during a total of nine shifts (according to the work schedule).

The method of *survey 4* was to observe a weekly devotion at the Assessment Center, in which Housemothers share explicitly the story of God. The observation focused on the gathering, communication, rituals and Biblical message of two leading Housemothers.

Survey 5 was conducted throughout 20 hours of participant observation at the Assessment Center. Based on the collected data in previous surveys the interaction between Housemothers and girls was studied on two emerging topics; 1) the way Housemothers build interpersonal relationships and 2) the way Housemothers guide to the girls. In order to see how these are and aren't reflected in their practice.

The *6th and closing survey* was conducted through structured interviews among three Housemothers. In an individual encounter with each of them, previous collected data that seemed to be relevant but incomplete or inconsistent with earlier findings or theoretical framework, was further explored and verified. Due to the verifying and closing nature of this survey the three Housemothers were selected based on their intermediate position in the collected vision of the Housemothers.

These surveys were conducted in a two month timeframe. The collected data will be presented in chapter 6 and analysis of this data in relation to the cultural and pastoral framework will be presented in chapter 7 and 8. After an intercultural hermeneutic evaluation chapter 9 proposes a new pastoral model attuned to the cultural specific features regarding sexual trauma and the way Housemothers apply the story of God. Conclusions and recommendations will be made in the final chapters of this study.

4 CULTURAL FRAMEWORK

Deriving from the main question of this research to assess the underlying cultural and Christian beliefs of the Housemothers, this cultural framework presents different aspects of culture in order to develop a cultural sensitive approach. It raises the need for cultural awareness by creating understanding of cultural dimensions and communication styles.

Based on this framework the result of this study can be viewed and understood in their cultural context. Seven different aspects of culture will be presented.

4.1 The need for cultural awareness

The environment people grew up in constrains the way they think, feel and act. These unwritten rules differ across sub-cultures and nations. Culture and cross-cultural communication will play a significant role in this study. As described in the statement of the problem, the standard of child care at World Hope International is informed by western values and beliefs, but the actual care is provided by Cambodian caregivers. If this study is to analyze and create understanding about the underlying values and beliefs of the Housemothers and their care, it needs to take the context and culture into account. Besides this aspect, there's also the difference between the cultural background of the Dutch researcher and the Cambodian Housemothers, which requires a reflection on cross-cultural communication during the study and awareness of the context. From an intercultural approach, which stresses conceptuality and appreciates diversity and multiple perspectives, the true meaning of values, beliefs and behavior can be found. Without such cultural awareness, results are likely to be misunderstood and misinterpreted. Even the simplest and most taken-for-granted aspects in life need to be inspected under a cross-cultural microscope. Colors, numbers, symbols and images do not all translate equally across cultures.

4.2 Culture - Definition and Function

There are numerous ways to define 'culture', according to social psychologist and anthropologist G. Hofstede. He is the author of 'Cultures and Organizations: Software of the Mind'; a revolutionary study of how the place where we grew up constrains the way we think, feel, and act. He states the most common meaning of the term is "civilization", which includes education, manners, arts and their products. Hofstede's own definition however, comes from a structuralist approach, in which culture is seen as deep structures by which meaning is produced and reproduced. Elements of culture can be understood in terms of the relationship and diversity with other cultures. After years of intensive study of human culture in over first 40,

and later more than 70, countries, he defined culture as *“The collective programming of the mind distinguishing the members of one group or category of people from another.”*⁵ Or simply said, *“The unwritten rules of the social game.”*⁶ This can refer to nations, regions within or across nations, occupations, organizations or genders.

Within the tradition of symbolic (or interpretive) anthropology however, culture is seen as a unique combination of symbols creating meaning for the individual. It is important that culture is not only seen as a collective way that directs life through unwritten rules (Hofstede), but also seen as a system to help people comprehend and signify life. Based on a definition of culture as ‘a system of meaning to signify life’, theologians Ruard Ganzevoort and Jan Visser present a narrative pastoral model with a multicultural approach in their book ‘Care for the story; the background, method and content of pastoral care.’ Ganzevoort & Visser; *“We place the encounters and experiences of life in a framework, which in one way or the other provides meaning to our collective and personal life. The parts (building blocks) for such framework are handed to us by the culture we were born and raised in”*⁷.

Through the framework provided by their culture, people create a personal concept of reality, which provides meaning to their collective and personal life. At the same time it helps people to react in a culturally specific way.

These two definitions combined can provide a framework for this study; A conceptual foundation can be created in line with Hofstede’s focus on the collective programming of the mind, followed by an interpretive approach focusing in on the way people signify life. This framework will first be used to develop a cultural sensitive research approach. Secondly it will provide a base to analyze the main findings of this study and identify underlying cultural values.

4.3 Challenges of cultural awareness

When we look at a culture that differs from our own it can be quite a challenge to have a sensitive approach due to people’s tendency to generalize values and behavior and classify groups as inferior or superior when we, for example, compare western and not-western cultures. On the other hand people tend to minimize cultural differences based on the belief that ‘deep inside all people are the same’, despite the evidence that groups are different from each other.

⁵ Webpage; www.geerthofstede.nl/culture/dimensions-of-national-cultures.aspx

⁶ Webpage; www.geerthofstede.nl/culture/dimensions-of-national-cultures.aspx

⁷ Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care.*- chapter 4

All three trends can lead to and misinterpretations between people from different countries. Hofstede notes that: *"Culture is more often a source of conflict than of synergy. Cultural differences are a nuisance at best and often a disaster."*⁸

Most people seem to be unaware of the impact of their own cultural habits and preferences until they interact with a different population. The unwritten rules and moral standards are learned during our upbringing interacting with that specific culture. An individual with unique personality, history and interests learns to adapt and collaborate in an effort to become an upstanding member of the group. Yet, the core of the moral standard is primarily based on unconscious values and quite challenging to unravel. Therefore the following cultural dimensions and differences need to be taken in consideration during this intercultural study and while analyzing the results, in order to provide reliable information on values and beliefs of the Cambodian Housemothers.

4.4 Cultural Dimensions Theory

In order to create a nuanced outlook on culture, Hofstede developed a well-known systematic framework for assessing and differentiating national cultures; the 'cultural dimensions theory'. This contains four anthropological dimensions⁹ that are handled differently throughout different national societies. He argues that people vary on the extent to which they endorse these dimensions/ values. Therefore each national culture can be placed somewhere along the axis of each of the following dimensions.

Power Distance dimension

This reveals the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders.

Uncertainty Avoidance dimension

This dimension deals with a society's tolerance for uncertainty and ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in

⁸ Hofstede, G. & Hofstede G.J. & Minkov, M. (2005). *Cultures and Organizations: Software of the Mind*.

⁹ G. Hofstede initially defined four dimensions of national culture. Later on two new dimensions were added: 'Long-Term Orientation' and 'Indulgence versus Restraint'. This research will work with the initial four dimensions.

unstructured situations. Cultures which avoid uncertainty try to minimize the possibility of abnormal situations through the use of strict laws, security measures. On a philosophical and religious level, they avoid uncertainty by a belief in absolute Truth. People within these countries are more emotional, and motivated by inner nervous energy. Cultures that accept uncertainty are more tolerant of different opinions and they try to have as few rules as possible. On the philosophical and religious level, they are relativistic and allow many beliefs to flow side by side. People within these cultures are more phlegmatic and not expected by their environment to express emotions.

Dimension of Individualism versus Collectivism

This is the degree to which individuals are integrated into groups. On the collectivistic side, we find societies in which people from birth onwards are integrated into strong, cohesive in-groups, which are often extended families (with uncles, aunts and grandparents). These groups provide a high sense of safety and value. From birth people belong to a cohesive group, where everyone takes responsibility for fellow members of the group. Therefore the actions of an individual have a strong effect on the whole group. Through the strong relationship within the group, the social status of the individual rises or reduces with the social status of the group, and vice versa. This creates an environment with high social control, which requires unquestioned loyalty and moral responsibility. Respect is gained through the ability to collaborate and 'blend in' with the members of the group.

This is opposite to an Individualistic society in which ties between individuals are loose and everyone is expected to gain self-respect through personal achievements.

Dimension of Masculinity versus Femininity

This dimension refers to the distribution of emotional roles between the genders. Studies revealed that women's values differ less among societies than men's values. The values of men across nations range from: very assertive and competitive (and therefore maximally different from women's values) on the one side, to modest and caring (and therefore similar to women's values) on the other. The assertive pole has been called masculine and the modest, caring pole feminine. In feminine countries women have the same modest, caring values as the men. In masculine countries women are more assertive & competitive, but not as much as the men, so these countries show a gap between men's' values and women's values.

4.5 Cultural values of Cambodia

Hofstede's Cultural Dimensions index shows the results of his study in initially forty, later over seventy, countries. Unfortunately, Cambodia has not been among those surveyed. Therefore this next section will draw data from Cambodia's neighboring countries (Thailand and Vietnam), in an attempt to provide a general overview of the cultural dimensions of the region. It can be assumed that Cambodians have comparable cultural values at its neighboring countries given the shared heritage and background. To provide insight in the cross cultural context in which this study takes place, these cultural dimensions will be presented in comparison with the founding American culture of World Hope International and researcher's Dutch culture. It will reveal the (complex) diversity between cultural backgrounds of relevant parties to this study and by doing so disclose the need for a cultural sensitive approach.

Cultural dimensions details	Cambodia's Region			United States	Netherlands
	Asian average	Thailand	Vietnam		
Power Distance	71	64	70	40	38
Individualism	19	20	20	91	80
Masculinity	48	34	40	62	14
Uncertainty Avoidance	58	64	30	46	53

Individualism dimension of relevant countries

Both the United States and the Netherland score high on the individualism index - they rank in the top four of most individualistic countries worldwide. These populations are more self-reliant and have relatively loose bonds with others, where people intend to look out for themselves and close family members. Asian countries, however, show a low score on individualism, which indicates that Asian societies foster strong relationships where everyone takes responsibility for fellow members of their group. In such a collectivistic culture there is a high commitment to be a member of the 'group' and loyalty overrides most other rules and regulations.

In Cambodia there is a proverb which demonstrates collectivism in practical terms: *"In a basket of fish, if one stinks, they all stink."* In 'The Middle Way', a research project aiming to assess the level of awareness and implementation of children's rights at the household level in Cambodia, researcher Steve Gourley noted that: *"This (the moral responsibility towards family members) has such overriding importance in Cambodian culture that it may be argued that children*

traditionally do not have rights, but only responsibilities. While this may sound harsh and one-sided to some, it contributes to the respect and loyalty that Cambodian children show their parents and elders¹⁰."

Power Distance dimension of relevant countries

The United States and the Netherlands score low on the Power Distance index. This indicates a greater equality between social levels, including government and within families, and creates a cooperative interaction across power levels and a more stable cultural environment. Asian cultures, on the other hand, tend to show a high Power Distance score - a high level of inequality of power and wealth within the society. It is important to notice that this attitude is not necessarily forced upon the population, but rather accepted by the society as a part of their cultural heritage.

In 'Learning for Transformation', a study of cultural factors influencing development practice in Cambodia, researchers Moriah O'Leary and Meas Nee note that: *"In Cambodian society social stratifications and differences in status are extremely important. Everyone knows, and needs to know, their place relative to that of others.... as a result of the current level of acceptance and legitimacy accorded to this hierarchical order, there are set expectations of appropriate behavior when people at different levels interact... it was frequently said that if the expected behavior was not followed the person would be perceived as 'misbehaving'"¹¹*

Uncertainty avoidance dimension of relevant countries

The least deviance between the United States, Netherlands and Asian Average is seen in the Uncertainty Avoidance Dimension. Compared to the world average of 64, the United States has a low ranking in the Uncertainty Avoidance Dimension. This indicates a society that has a greater level of tolerance for a variety of ideas, thoughts, and beliefs and, with fewer rules; it does not attempt to control all outcomes and results. The moderate Uncertainty Avoidance score of the Netherlands may indicate a cultural tenancy to minimize or reduce the level of uncertainty within the population by enacting rules, laws, policies, and regulations to cover nearly all situations or circumstances.

The Netherlands differs only 5 points from the Asian average of 58. The neighboring countries of Cambodia, however, show an interesting contrasting score. Thailand indicates a low level of

¹⁰ Gourley, S. (2009). *The middle Way; Bridging the Gap between Cambodian Culture and Children's Rights*. NGO Committee on the Rights of the Child.- page 18

¹¹ O'Leary, M. & Nee, M. (2001). *Learning for Transformation; A study of the Relationship between Culture, Values, Experience and Development Practice in Cambodia*.- page 53

tolerance for uncertainty in their society. The ultimate goal of this population is to control everything in order to eliminate or avoid the unexpected. In an effort to minimize or reduce the level of uncertainty, strict rules, laws, and regulations are adopted and implemented. As a result of this high Uncertainty Avoidance characteristic, the society does not readily accept change and is very risk adverse. The score from Vietnam shows a very low, estimated Uncertainty Avoidance level. This indicates a society that not only tolerates uncertainty and a freedom of opinions, but uses this strength in order to be a place where many ideas can come together. Vietnamese are estimated to be more phlegmatic and contemplative. This is an anomaly for the region however.

There are multiple indicators of uncertainty avoidance across areas of social norms, political and legal system, schooling, religion, and family. Although there are some indicators that suggest some tolerance of uncertainty, the observed lack of political freedom, frequent repression of protest, high level of rules and regulations¹², traditional gender roles¹³ and teacher-centered learning in schools suggests that Cambodian society has a relatively high level of uncertainty avoidance.

Of particular relevance in this regard is the standards and expectations Cambodian society has for men and women, which are written down in the “Chbab Srei” and “Chbab Proh”. A law or ‘melody’ of rules and behavioral codes which have been passed on from the ancient Buddhist tradition. The Chbab Srei¹⁴ describes what is to be appropriate behavior and good character of women. This includes the way a woman should present herself: how to eat, walk, talk and work as well as how to interact with strangers, neighbors, family and husband, all in order to bring luck and happiness in the house.

¹² For example, the Cambodian government creates many new rules, laws and regulations that supposedly offer people structure and guidance. A spokesman from the ministry acknowledged the big number of new laws that was developed in 2011 while saying ‘*and this is a good thing*’.

¹³ In Cambodia, a person’s position within the social order is strongly determined by gender. In ‘The Middle Way’ researcher Steve Gourley notes that: “*In contrast (with UNICEF promoting gender equality) traditional Khmer gender norms, with their strong emphasis on patriarchy, allocate power and authority to men, with the expectation that they will take primary responsibility for the welfare of their families and communities. As a result, clearly differentiated gender roles exist for Khmer men and women. Female identities and roles are traditionally embedded in the family unit.... Strong expectations are also placed on women’s responsibility to maintain a good reputation by modesty and chastity.*” - Gourley, S. (2009). *The middle Way; Bridging the Gap between Cambodian Culture and Children’s Rights*. NGO Committee on the Rights of the Child- page 14

¹⁴ Annex 2 contains the Chbab Srei, edited by Dr Ma

Masculinity dimension of relevant countries

Compared to both the United States as well as the Asian Average, the Netherlands has a very low Masculinity value. This may indicate a low level of differentiation and discrimination between genders. In this culture, females are treated more equally with males in all aspects of society. A low Masculinity ranking may also be displayed as a more openly nurturing society. Thailand and Vietnam are between the US's and the Netherlands' masculinity rankings. Thailand has the lowest Masculinity ranking among the Asian countries, and Vietnam also has a lower masculinity rating than the Asian average. This lower level is indicative of a society with less assertiveness and competitiveness, as compared to one where these values are considered more important and significant. This suggests that Cambodia has a moderately feminine society.

4.6 Communication styles

Communication styles can differ significantly between different cultures. Collectivistic cultures tend to communicate within a *high context* - where high levels of unspoken information are implicitly transferred during communication - and individualistic cultures communicate within a *low context* – where information is explicitly transferred during communication-¹⁵ These terms refer to the way in which meaning is transmitted through actual words used or through the context in which the words are spoken.

High or low contextual cultures show the following preferences in communication, which need to be taken into account while conducting research in a High Context culture;

Collectivistic	Individualistic
Indirect and implicit messages	Direct, simple and clear messages
High use of non-verbal communication	Low use of non-verbal communication
Low reliance on written communication	High reliance on written communication
Use intuition and feelings to make decisions	Rely on facts and evidence for decisions
Long-term relationships	Short-term relationships
Relationships are more important than Schedules	Schedules are more important than Relationships
Strong distinction between in/ out group	Flexible and open

15 Dumasy, E.A.H. & Schuengel, C. (2002). *Kleurrijk onderwijs; Een orientatie in de transculturele pedagogiek: communiceren en begeleiden* / chapter 3

People in a high context culture, such as Cambodia, tend to place more importance on long-term relationships and loyalty. *Low context* implies that a lot of information is exchanged explicitly through the message itself and rarely is anything implicit or hidden. People in low context cultures such as the United States and the Netherlands tend to have short-term relationships, follow rules and standards closely and are generally very task-oriented.

4.7 A cross-cultural concept of self

When Ganzevoort & Visser describe the content of pastoral care, they stress that -along with the historical, contextual and genetic factor- identity and a persons' self is developed in interaction and relationship with others. It's in everyday life where roles and patterns are required and reflected in the encounter with other human beings. Both the way we view ourselves, as well as the way we are viewed and interpreted by others, develop a person's sense of self. Our identity is developed between these two positions. The definition of our self is therefore found in the way we interact with others, and the way others allow us to be.

Young people in an individualistic culture have to develop an identity that enables them to function independently in a variety of social groups apart from the family. In a collectivistic culture, such as Cambodia, *"youth development is based on encouragement of dependency needs in complex familial hierarchical relationships, and the group ideal is being like others, not being different."*¹⁶ According to this view, the self is an interdependent entity, which cannot be separated from others and the surrounding social context. Within an individual society, a person develops an autonomous entity with a characteristic set of attributes and qualities, which should be expressed consistently in behavior across situations. In a collectivistic model the self cannot be separated from others and the surrounding social context. There is no autonomous entity like in the individualistic world. Self is an interdependent entity, and individual is seen as a part of its social relationship. Individual behavior varies and is dependent on the situation.

But this statement that interaction with others is essential for our personal development, confronts us with the question, if we can still talk about self and independence? Or with the words of Ganzevoort & Visser *"Is a person's identity more than the collection of reflected*

16 Mooij de, M. & Hofstede, G. (2010). *The Hofstede model: Applications to global branding and advertising strategy and research*.

others?"¹⁷ They suggest that the answer lies within the question; in the unique interactions and experiences of each individual in a society. Precisely these encounters and personal response create a unique and personal life pattern. The combination of the variety of roles we have in our daily lives embodies our uniqueness.

Abraham Maslow theory of a cross cultural concept of self in the 'Human Motivation Theory' (1943) stresses the extreme differences in one's concept of self and personality in an individualistic or collectivistic culture. He identified universal biological and physiological human needs - Safety, Belongingness, Love, Esteem and Self- Actualization - while emphasizing that the way in which these needs are met (fulfilled) are fundamentally different between individualistic and collectivistic cultures.¹⁸

Maslow states that in a collectivistic culture the basic need for Safety is met by maintaining the honor of the group (versus income and shelter in an individualistic culture). The need to Belong is met when a person in a collectivistic culture is respected by other members of the group (versus the ability to communicate and cooperate in an individualistic culture). Esteem and acknowledgement is gained when feeling respected by leaders of the group (versus self-respect based on personal achievement in an individualistic culture). The need for Self-actualization is met when gaining an honorable position (versus developing personal talents in an individualistic culture).

This general cultural social structure may then give rise to problem specific cultural aspects. For example, the importance of upholding the honor of the social group means that sexual trauma in a collectivistic culture impacts not only the physical and psychological wellbeing of the individual, but also dishonors the individual and surrounding social environment. This therefore creates culturally specific needs in relation to trauma and recovery.

17 Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care.* / chapter 2

18 Dumasy, E.A.H. & Schuengel, C. (2002). *Kleurrijk onderwijs; Een orientatie in de transculturele pedagogiek: communiceren en begeleiden.* / page 97

5 PASTORAL FRAMEWORK

This chapter will present a pastoral framework based on the book 'Care for the Story' by theologians Ruard Ganzevoort and Jan Visser. Their narratively oriented work that provides a thorough outlook on the background, method and content of pastoral care, as well as it presents a new hermeneutic and narrative pastoral model.

Following these pastoral concepts this framework will present four pastoral roles with their unique communication style, pastoral encounter and theological concepts. This pastoral framework will first be used to analyze the main findings of this study and assess if the Housemothers' vision is based on Christian beliefs. It might also provide indicators to develop a new pastoral model in line with the Housemothers' vision.

5.1 Pastoral care- a definition

As with the definition of culture, there is no exclusive definition for 'pastoral care'. Following the diversity of many Christian traditions and movements that have developed over the years, theologians vary in their conception of pastoral care. Ganzevoort & Visser define the essence of pastoral care as "*Caring for the story of people in relation with the story of God.*"¹⁹ This definition is based on their western perspective where religion is seen in a (post)modern time. Although this study and the Housemothers' vision on care is placed in a different cultural context, this model can still be used as a starting point in this research to discover the Housemothers' Christian beliefs. The different ways to balance the two stories, is what creates the variety in pastoral models. It also reveals a theology, a vision on God and humanity, as well as pastoral assumptions and the role of the pastor. The pastoral approach one uses will be determined by how one considers the two stories to be related. The Christian values and beliefs of people (and therefore their aspirations and needs) can become clear by analyzing the way they balance personal life stories with the God story.

5.2 The Housemothers and a Pastoral approach

This study aims to assess the underlying values and beliefs of the Housemothers underpinning the childcare they provide, both from a Cultural and Christian perspective. The question that may arise, is if we can consider their childcare to be pastoral care.

¹⁹ Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care.*/ Chapter 1

Their role as caregivers is to act as a mother, whose main responsibilities are to develop caring-trusting relationships with the girls, help facilitate all the daily care needs of the girls and help guide the girls to learn about morals and appropriate behaviour by setting examples and encouraging them. Based on their Christian identity it is clear that we can work from a religious perspective, but is it possible to study this care from a pastoral perspective?

According to Ganzevoort & Visser pastoral care is the care for people's story in relation to God's story. They stress that the interface between people's life stories and the story of God occurs in the context of human life. This includes experiences, expectations, disappointments and longings. In pastoral care these real-life experiences and the questions they present us with, can be associated and tied to the story of God. The Housemothers work with girls who have been through a traumatic event in their lives, and are confronted with pain, suffering, hopelessness and questions on a daily basis. It would therefore be valuable to see how the Housemothers intend to balance the two stories of God and people in their work and childcare.

Stipulating this, we can place the Housemothers' childcare in one of the layers of pastoral care that Ganzevoort & Visser have identified; At the first and most basic level, pastoral care can be seen in fellowship and koinonia. Second, pastoral care is provided through the liturgical celebration, as long as it includes the story of people. A third level shows more or less structured mutual care for members of the community. Fourth is specialised care for people who have questions of a pastoral nature - pastoral counselling. The Housemothers' childcare can be placed in the third pastoral dimension, due to its structured mutual care with the primary goal to assist and support people in daily life (real-life), especially in difficult moments, and/or support people in their spiritual growth. *"As long as there is a focus on the communication between personal life stories and focus on the story of God in evangelistic, diaconal or psychotherapeutic relations there is a pastoral dimension".*²⁰

5.3 Pastoral models and corresponding role of the pastor

In 'Care for the Story', several pastoral models are reviewed specifically based on the relationship between the story of people and the story of God and the role this requires from the pastor. The authors present the pastor in four roles (Witness, Helper, Companion and Interpreter), which each correspond to their own pastoral model (kerygmatic, therapeutic, equi-

20 Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care.* / Chapter 4

human, and hermeneutic or narrative model). The following sections explain the differences between the first three roles and corresponding models, followed by the hermeneutic attempt that has been developed to balance the extremes.

It highlights:

- 1) The theological concept of the model
- 2) The quality of the model including the balance between the two stories,
- 3) A description of the role of the pastor,
- 4) The correlating view on humanity and its effect on the pastoral relationship,
- 5) Representatives and criticism of this model,
- 6) Recently developed models in line with the pastoral role.

When describing these models the term 'respondent' will be used in reference to the person who receives pastoral care. This is a fairly neutral term compared to, for example 'believer' or 'client'.

5.3.1 Pastor in the role of Witness

1) A Pastor as Witness is the first and oldest role of the pastor and has emerged in a Kerygmatic pastoral model (which developed in Germany in the crisis of World War I) and also in a Sacramental pastoral model.²¹ These orientations on pastoral care demonstrate a strong emphasis on theology, and focus on proclaiming the Word of God, grace and redemption.

*"...This kind of pastoral care is based on the assumption that God autonomously saves people and that any concern for human religiosity detracts from this. God's message comes to people from outside; ... human experiences and questions should yield before it."*²²

2) The form of communication in this approach is determined by its intention to guide individuals to proclamation and the sacraments, and hence, to God. The Biblical Testimony and its mandate is seen as the foundation of true human existence. As a result, people need to be given the Word of God in their personal situation in order to receive salvation. Ganzevoort & Visser state that this shows a superior role of God's story compared to people's life story; it comes to people from outside and must not be diverted by what goes on inside of them. Therefore the pastoral dialogue shows a fault line between normal interpersonal conversation and the encounter with God.

²¹ A sacramental model of pastoral care is strongly represented in Catholicism.

²² Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care*.

3) This model identifies the role of the pastor as Witness; called to be a servant of God's Word throughout all human life experiences, proclaiming there's a Word of grace which is transcendent to, and sometimes contrary to, people's beliefs. The pastor embodies the classical Christian notion of Martyria; presenting the truth of God's revelation, whatever the consequences might be. On the basis of this intention pastoral care consists in lecturing, directing, clarifying and comforting. People are qualified as sinners who need redemption. Ideally, pastoral dialogue culminates in confession and receiving forgiveness. Life and humanity can only be understood in a true encounter with God, stressing a focus on God's Word.

4) This pastoral relationship can be seen as one of a teacher to a student. The pastor as Witness is in a 'knowing' position, authorized by his/her calling, placing the respondent in a receiving position. The authority of the Pastor is not based on personal characteristics, but on the calling to represent God's revelation, which implies a power relationship between the Pastor and the respondent. In the leadership theory of German Socialist Max Weber (1864-1920), this role can be classified as institutional-hierarchic. With such a strong emphasis on the story of God and authoritative role of the pastor, personal experiences and other professions with their insights are seen as subordinate to the testimony of Gods revelation.

5) Representatives of this orientation include Theurneyesen (1988), Tacke (1975), Adams (1977) and, in Catholicism, De Korte (1994). Criticism of this pastoral model has come from a therapeutic angle on care, arguing that in an asymmetric pastoral relationship with such a strong focus on the story of God, the pastor might be hampered to fully understand and recognize the struggles of the respondent and does not acknowledge real life experiences.

6) Ganzevoort & Visser refer to a charismatic pastoral model for a more recently applied pastoral role as Witness. This orientation believes God still intervenes directly within human existence by the power of His Holy Spirit. In this model any person can be ordained as pastor if he or she demonstrates having received spiritual gifts from God; prophecy, healing, faith, wisdom, tongues, or preaching. The emphasis on the Holy Spirit working throughout the Pastor highlights the authoritarian position of the Pastor even more. With a Pentecostal approach on inner healing, physical healing and deliverance from demonic possession, people are not only viewed as sinners who need salvation, but also as injured and in need of healing. This view shows the precedence of the story of God over the story of people.

5.3.2 Pastor in the role of Helper

1) The role of the Pastor as Helper was first developed in pastoral counseling by Boison (1936) in the United States. He aimed to acknowledge the deep crises people can find themselves in, based on his assumption that psychological disorders are related to existential crises and inextricably bound to spiritual questions. A theological foundation for this approach can be found in the work of German-American theologian Paul J. Tillich (1886-1965), a “method of correlation.” Tillich was resolute in the approach of first focusing on people’s experiences and the existential questions that rise from those experiences. Then, he showed how answers to the problems of human existence can be found and are given in the Christian tradition. Theology, therefore, is at people’s disposal, but does not have to be explicit in the pastoral relationship.

2) The form of communication in this model is determined by its intention to advance a person’s self-actualization by revealing and overcoming inner obstructions. Anything and everything that can stimulate an internal breakthrough is subservient to the pastoral goal.

Boison speaks of people in terms of ‘living human documents’ that can be ‘read’, emphasizing the importance that theologizing remains connected with actual human experiences. The encounter and relationship with the respondent is therefore highly valued in this model of pastoral care. Ganzevoort & Visser indicate that in this model the balance between the story of God and the story of people has shifted. The main focus of this model is the story of people while the story of God takes a more supportive role to the therapeutic process of the individual. The Word of God and theological values need to be assessed and applied when relevant to the experiences of the respondent. The God story becomes subservient to real life experiences in people’s stories.

3) This model focuses on the role of the pastor as Helper; a specialist whose main focus is to support the respondent in discovering and overcoming existential problems and questions in his or her life. The pastor empathizes with a client and encourages exploring and a self-discovery process by reflecting on ‘real-life’ together. Like other therapeutic professions, this pastor uses models and protocols to diagnose and create a care plan. During this process the pastor offers an expertise in theology as well as psychology without a preference for either one. The focus of the Helper is to inspire self-awareness within the client and any inclination towards theology over psychology undermines this neutral approach. Both the theological and psychological expertise are at the respondents’ disposal and will be applied based on the needs which arise. Even when theology doesn’t play a significant role in this therapeutic model, the pastoral nature

of the relationship is assured in the Christian inspiration of the pastor preceding the professional relationship.

4) This pastoral relationship and the role of a specialist, a competent Helper, places the respondent in the position of receiver, more specifically, of a client or patient. The client who is in need of support to grow and overcome problems in life is at the center of this therapeutic model. The expertise of the pastor with conversational skills and psychological understanding implies a power relationship between the pastor and client. This presents a style of functional-leadership according to the model of Weber. *"In itself this power position of the pastor doesn't have to be classified as negative; power is seen as the ability to define (parts of) the behavior, feelings and thoughts of an individual which can be used in a positive or negative way, leading towards healing or stagnation"*²³

5) Representatives of this orientation include Boison (1936) and Hiltner (1949, 1958, 1972). Criticism to this pastoral model has come from within the practice, questioning in what way therapeutic pastoral care differs from other professions. It is argued that theology should be made more explicit in the pastoral relationship. Others question the status and authority of the pastor as Helper, placing the respondent in a dependent position towards the pastor.

6) Ganzevoort & Visser refer to a systematic pastoral model for a more recently applied pastoral role as Helper. This includes systematical thinking that, in psychology, focuses on the way different parts relate to each other in a still bigger system. This means that the parts of a system need to be understood in the context of their system and in relationships to other systems, rather than in isolation. This theory has been developed in family therapy and contextual therapy (Ivan Böszörményi-Nagy, 1920-2007) and was later applied in a pastoral model by Edwin Friedman (2001). An important difference with the previously described therapeutic model is that an individual or problem is not seen as an isolated subject, but is viewed in its context. The focus lies on the system in which the client operates, including their relationships, history, dynamics and even previous generations. This model argues that a person or situation can best be understood within their context and can best be helped by using the resources that lie within their system. This conceptual approach reduces the authority of the pastor and creates a more equal relationship. The respondent carries knowledge of his/her own system and is

23 Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care.* / Chapter 3

therefore less dependent on the pastor. A theological base for this relational approach is found both in the concept of Trinity as well as in God's creative role in the continuing existential development. With this focus on the context in which people live, the balance between the people's stories and God's story is to place more emphasis on the role of people's stories.

5.3.3 Pastor in the role of Companion

1) A pastor as Companion is seen in a 'equi-human pastoral model' "*There, where people show care and compassion towards each other, is where we find the base for pastoral care*"²⁴ The theological concept of this model lies in 'brotherly love' (Philadelphia), mentioned five times in the New Testament. Jesus constantly taught His followers the principle of brotherly love and declared that the second great commandment is, "Thou shalt love thy neighbor as thyself" (Mark 12:31) This kind of love means "to like" another person and to seek for what is best for that individual - meaning that one is to treat others as if they were a part of one's family. This reveals a community-centered concept of care.

2) The form of communication in this model is determined by its intention to provide care based on human equality; relying on others and their personal relationship with God, allowing God's Spirit and revelation to work throughout interpersonal relations and solidarity. Therefore this pastoral encounter is found in ordinary daily life, and is not limited to certain work hours or location. This approach requires first and foremost, a personal approach from the pastor, which he/she shows compassion and shares real life with the respondent. Mutual trust, knowledge and involvement, are exchanged in a fine balance between giving and receiving in the pastoral relationship. This requires not only a professional, but primarily a personal, interaction with the respondent. In line with its focus on equality and interpersonal relationship, this model seems to lean more towards to the story of people in which the story of God becomes relevant and visible.

3) This approach emphasizes the role of the pastor as Companion, aiming for an equal encounter in the relationship. While offering theological and psychological knowledge, the pastor realizes that the respondent is the expert on the quest of his/her life and therefore is the most authorized to speak. This means that the pastor doesn't approach the relationship as a representative of a Christian tradition or conviction, but from a 'not knowing' position. Openly, as

24 Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care*. Quote Heitink 1998

a neighbor or Companion, the pastor supports the respondent to explore new visions and, when desired, to help validate them in the light of God's Story. In the alliance between the pastor and respondent, the pastor must be flexible and able to fulfill multiple roles.

The role of Companion demonstrates personal commitment through attitudes like friendship and humanity. Professional expertise is applied in a supporting way to help reveal a person's life story and offer new connections and viewpoints from the Christian tradition. Methods are seen as hindrance to the personal dynamics in the relationship.

4) This pastoral relationship and the role of Companion, shows a sensitive balance in human equality; described in terms of 'principled equality' and 'functional asymmetry'. On one hand this model requires a personal involvement of the pastor, but in a way that personal experiences, questions and needs of the pastor are subordinate to the pastoral responsibility. Although this model aims for equality, the pastor is at all times accountable for the relationship. This reveals a degree of power, which is used to create physical, emotional and spiritual freedom in pastoral care, enabling the story of the respondent to unfold. This emphasizes the strength and self-determination within people, expecting disclosure to come from the respondent.

5) Representatives of this orientation include Heitink (1998), and Firet (1968). Although this pastoral model provides a nuance between the kerygmatic and therapeutic model, critics say that the interpersonal approach includes a high risk to cross professional boundaries. The role of Companion or friend places the respondent in a vulnerable position and can be harmful when personal issues of the pastor enter the relationship or when the responsibility of the pastor is lost in mutuality.

6) According to Ganzevoort & Visser, a more recently applied pastoral role as Companion is seen in the "presence approach" in pastoral care. Likened to Urban Mission, the core of this model is to be personally present in real life experiences. To participate in, and to take on a role in those situations, is the fulfillment of God's promises and purpose. The theology of this model lies in the presence and in the incarnation of God in this world through the life of Jesus. Therefore, this model is inspired by the Kingdom of God, and is not based on church structures. The goal of this model is presence in a person's reality, and to then empower people to develop. Such pastoral care is provided through unconditional dedication and encouragement to fulfill the personal goals of the respondent. Presence and solidarity are important; where there is true

presence in the relationship there is grace and salvation. Therefore, this model has an opposite focus to models focusing on intervention and change.

5.3.4 Pastor in the role of Interpreter

Hermeneutic models try to find a balance between the contrasts seen among the kerygmatic, therapeutic and equi-human orientations. This model focuses on the human need to interpret experiences in life through symbols, language and images passed down by parents and role models in childhood. This model encourages the development of a personal life story in which experiences receive meaning and value. A pastor as Interpreter can support the respondent to explore their life story and system of meaning, as well as to explore this personal story in the broader concept of Christian stories and tradition. The model aims for the respondent to grow in self-understanding, and to empower the individual to address obstructions in their life. In addition, the model seeks to provide new insights from theological and psychological perspectives to help the respondent create breakthroughs and growth. Critics argue that such a hermeneutic model is too harmonious and doesn't pay enough attention to the power of the pastor in the relationship. How the story of God and the story of people are balanced differs from one hermeneutic model to another. Stressing the interpretation of people's story in light of God's story, Ganzevoort & Visser developed a narrative hermeneutic model.

1) Ganzevoort & Visser found a way to view the dilemma of experience-versus-revelation, which will provide a more neutral compromise between the two. In line with French philosopher Paul Ricoeur (1913-2005) they operate from both a phenomenological, as well as a hermeneutic approach, in their narrative model of pastoral care. This method reveals a pneumatological approach in which human and Godly endeavors are allied and neither one should be excluded in pastoral care. Based on existential hermeneutics, we learn how people experience this existence and how they search for explanations of things that 'happen' to us in life. *"It is of significance that pastoral care attends to the human need for cohesion in personal life stories and provides requisite elements (building blocks) offered by the tradition in which people are grounded. Not for the purpose to repeat what has been narrated to us, but to be re-actualize the reality of old narratives in to concrete and new situations"*²⁵ The Bible is therefore seen as a narrative book without the pretention of truth, this can only be revealed in interaction with these stories of human experiences and their encounter with God.

25 Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care.* / Quote Heitink 1995

2) The form of communication in this pastoral model resembles that of a Biblical allegory. This narrates what seems to be an ordinary human experience, followed by an unexpected turn, revealing a new dimension that cuts through the ordinary. This creates an 'experience with an experience' presenting us with a new view on what has happened and is revealed. In this model, pastoral care focuses on people's life stories as well as God's story. The pastoral conversation can be seen as a conversation in which stories are shared between two people and connected with the story of God. This model presents us with an open and flexible vision on pastoral care in order to encourage people to interpret and give meaning to real life experiences. Their work is based on the assumption that knowledge about life and God is constructed knowledge. *"There is no way in which we can speak of direct objective knowledge of this existence, but of interpretations of what surrounds us and these interpretations determine the tradition of interpretations we stand for".*²⁶

3) This model places the pastor in the role of Interpreter, who helps the respondent interpret real life experiences. These experiences can create cracks in the built identity of the respondent. The pastors' goal is to engage the respondent in understanding how the recent events in their lives have revealed gaps in their systems of meaning. The pastor then draws from both a psychological and theological frame of reference, to help the respondent reflect on their experiences. The pastor creates space and opportunity for the respondent to explore their personal life story, within a Christian narrative transcendent to their built identity. Not transcendent by the authority of the pastor, nor by Biblical prestige, but through recognition and reflection of a wider concept of life stories, an individual can redefine meaning of life. The pastor takes a more facilitating role, by inviting and acknowledging both the God story as well as peoples' life stories, into the conversation. Through this exploration, the God's story receives new meaning in peoples' life stories.

4) In this model, the pastoral relationship can be seen as a partnership in which pastor and respondent work together to develop the life story of the respondent in relation with the other and in relation to God. Ganzevoort & Visser see this development as a circling motion (spiral) between recognition, estrangement, revelation and reply. There is an interval between the moments of revelation and reply. This model stresses the responsibility, and the freedom of choice of the respondent. The discovery process of the respondent is highly valued in this

26 Ganzevoort, R.R & Visser, J. (2007). *Care for the story; The background, method and content of pastoral care.* / Chapter 4

relationship and development process. Each person defines their meaning and their life story in a unique way. This is where we encounter the mysterious dynamics in the relationship of the respondent with the pastor, with God and the guidance of His Spirit. The pastor helps to overcome obstruction by guiding and engaging the respondent through stories. While the pastor helps interpret individual life stories as well as the God story, the life story of the pastor itself can receive new interpretations.

6 COLLECTED DATA

This chapter describes the collected data found in the six surveys²⁷ that have been conducted among the Housemothers over a period of two months. Section 6.1 will present data of the first survey on the Housemothers' vision on the girls. Data in section 6.2 will continue to provide insight in the Housemothers' vision on care as well as the underlying values that have emerged from their reflection on Scripture. Data in section 6.3 provides more insight in the role of the story of God in the Housemothers' daily practice. Section 6.4 continues to focus on the story of God and describes the observation of the Sunday devotion at the Center. Section 6.5 describes the observation of Housemothers daily practice in regards to the main findings in Housemothers articulated vision on care. Section 6.6 finally presents the outcome of 3 interviews which were conducted to verify previous findings.

6.1 COLLECTED DATA SURVEY 1: VISION ON THE GIRLS

This Chapter on survey 1 describes findings on the Housemothers' view of the girls at the Assessment Center. In a creative group session all ten Housemothers were asked to paint a symbolic picture that could represent their view on the girls and some of the girls' characteristics. This was followed by a second painting in order to present the Housemothers' vision and aspiration for these girls in their future. Afterwards the Housemothers reflected on this vision in reference to their own caregivers' role.

6.1.1 Characteristics of the girls at the Assessment Center.

When the Housemothers where asked to describe characteristics of the girls they receive in their care, all the Housemothers focused mainly on the emotional expression of the girls, referring to the psychological needs of traumatized children. The Housemothers stated that girls feel sad, scared, restless, anxious and angry. They feel captured, disappointed, depressed, homesick, hopeless and lonely when they arrive in Housemothers' care. The girls express these feelings by crying and worrying a lot, as well as resentment towards the Housemothers and seeking for opportunities to run away. The girls miss their family and long to go home. Several

²⁷ Annex 5 -10 present the raw collected data of survey 1-6

Housemothers express insights in the more underlying psychological process when referring to the girls' lack of self-esteem, confidence, trust and self-worth. The Housemothers stressed that the girls in their care have trouble trusting people and often refuse to talk to the Housemothers. A few Housemothers referred briefly to basic physical needs of the girls, expressing the girls are exhausted and in pain.

The Housemothers have illustrated these characteristics of the girls in the following symbolic paintings:



The tree is a little bit beautiful on the inside, but sadness and complicated things surround her. There is hopelessness; nobody can encourage her. She thinks she has no value. Her face shows depression. She is exhausted, a dry person.

. Housemother H



The tree is not healthy; no one took care of the tree, so it is nearly dead. There was lack of water. The grass on the ground is yellow and dead, but the roots of the tree are still alive. The girl is not happy and wants to go home.

-Housemother D



The tree is not fresh; all the leaves fall down... and the ground is black. The girl has problems, depression and disappointments. She feels like she has no value.

-Housemother A

6.1.2 Housemothers' desire and vision for these girls in their future.

In relation to the Housemothers' paintings and vision for the girls' near future, the Housemothers described all four human aspects: physical, spiritual, psychological and social needs. The Housemothers expressed basic needs as safety, food, cloth and physical health. On a spiritual level the Housemothers long for the girls to know and belief in Jesus and the Word of God. Their desire is that the girls will grow spiritually, learn about forgiveness and most of all, have a sense of hope.

When looking at psychological aspects, the Housemothers' desire is for the girls to have dignity, value, confidants, trust and self-love. Therefore the Housemothers express the need for a girl to become stronger. *"A girl needs to have a heart like a rock so she can stand strong when trouble comes and nothing can break it"*. The Housemothers explained that a girl is strong when she is not easily affected by difficulties in her life.

The main focus however, seems to go to social aspects of the girls' recovery process in order for the girl to become a respected person and grow in society. The Housemothers emphasized the need of higher education, developing a skill and having a good job or business. Therefore, the girls need to study hard and be patient. The Housemothers also see the need for family who can encourage the girl and in which she can become a mother, a role model for her children and loving towards her husband. To grow in society, the Housemothers say a good lifestyle is important. Their desire is for the girls to be a good person who respects her parents and helps others.

The Housemothers have illustrated this vision in the following symbolic paintings:



The big tree represents a good person who helps others and is strong. It has a good future. She has a family and is a good mother; she is a model for her children.

-Housemother J



A healthy tree, a very strong tree that lives near the water. The water is Gods World. The tree has a lot of fruit. Growing strong and prosper.

-Housemother H



A woman who feels confident in life, in society and her family and is encouraged in her environment. That she will be a strong person who can overcome her sadness

.-Housemother F

6.1.3 Practical outcomes of this vision in their caregivers' role.

Practical outcomes of the Housemothers' desire and vision can be summarized in Love, Encouragement and Advice. The Housemothers see the need to love the girls by comforting, caring and encouraging them. Several Housemothers expressed the need to comfort and care about the emotional needs of the girls and listen to the girls' problems. *"Housemothers need to understand the girl clearly, we need to know about her needs otherwise we can't help her."* The Housemothers expressed the need to give love and encouragement when a girl is unhappy and has a problem. While caring for girls this way the Housemothers see the need to be patient. Main focus and recurring term in relation to care for the girls at the Assessment center is 'Encouragement'. One Housemother used this term in a sense of heartening and comforting a girl, but others seem to be mainly focused on activating girls to do something. The Housemothers see the need to support and encourage the girls to have a strong commitment to study and work. *"Housemothers need to encourage a girl to study and tell a girl she needs to be patient"*. The Housemothers need to remind the girls to go to school and encourage them to reach their goals. *"Housemothers need to try hard"*.

The Housemothers also expressed the need to give advice and teach the girls how to live a different life. *"Give her advice on how to be a good girl"*. The girls need to learn about good behavior and a good lifestyle through explaining and correcting. This advice focuses mainly on studying and social behavior. Nonetheless, the Housemothers also expressed the need to help the girls understand 'the bad things' and teach about trust, forgiveness, self-love, loving others and God. The Housemothers say they need to provide this advice in a good way and set an example with their own lives.

The Housemothers have illustrated the outcome of their care in the following symbolic pictures:



After we explain the rules and take care of her, the loneliness turns into happiness. She feels that someone takes care of her. The butterfly represents her feelings after a few weeks. She is happy. There is no more fear.

- Housemother G



When she is with us, we help her change. She gets a new life and good care. We love her. There is hope and a good relationship. We show them that we love them equally. Her face changes from sad to happy, the tree gets leaves and flowers.

-Housemother B



After one month, she is in the classroom and the teacher can help her. We teach them and read the Bible. We tell them they have value. Their face changes, they study and have a good future.

-Housemother C

6.2 COLLECTED DATA SURVEY 2: CHRISTIAN BELIEF AND PRACTICE

This chapter will describe the findings on the Christian beliefs and practices of the Housemothers, according to their interpretation of Scripture: Luke 15:1-7 & Luke 15: 11-31²⁸. Separated in Group A and Group B, all ten Housemothers have studied both scriptures. They were asked to underline key words or a passage, to mark what they see as 'important' according to their readings and create a small role-play. Afterwards the Housemothers reflected on their childcare in relation to their findings and compared these to more general and cultural practices and beliefs.

This chapter will first describe the finding of Group A: Their interpretations of scripture, followed by more detailed emerged topics. Second, it describes the findings of Group B: Their interpretations of scripture, followed by more detailed emerged topics including a comparison to findings in Group A.

6.2.1 Group A: Interpretations of scripture

The Housemothers in Group A studied both scriptures and referred to their childcare while talking about the following three passages:

"Go look for the lost sheep" – verse 4

At first the Housemothers in Group A focused on Luke 15 verse 4-6 and created a role-play showing a restless shepherd in search of her lost sheep. The shepherd felt afraid and worried about the sheep. The Housemother in the role of shepherd explained it is her responsibility to go out and look for the lost one. She feels afraid and worried, she 'feels sorry' for the lost sheep, but isn't angry. When she found it, she was excited and happy and guided the sheep back home.

After the role-play the Housemothers made a connection between the role of the shepherd as Helper and provider and their own care for the girls at the Assessment Center. One Housemother in this group made a connection between the sheep being lost in the field and the girls being lost in themselves. *"The care of the Shepherd is the same care as the Housemothers, it can be. Like when the Housemother is looking for a girl and finds what she lost. Because the girl lost something already; she lost opportunity, trust and human rights when she was abused. The Housemothers know about this 'lost feeling'. We need to be like the*

²⁸ Luke 15:1-7 and Luke 15:11-31 are presented in Annex 3

shepherd; we need to look for the girl. The Housemother needs to complete her, encourage and take care of her. Give back and love, because the girl is lost in herself."

"One sinner who turns to God."-verse 7

Secondly, the Housemothers in Group A created a role-play in relation to the message in Luke 15 verse 7, about a sinner who turns to God. The Housemothers showed a thief going in to a house and fighting with the owner to steal her money. In the next scene the thief walks up to Jesus and kneels in front of Him to pay him honor. Jesus raised his hand and gave his blessing. In line with this role-play the Housemothers expressed the need for change and the Gospel in people's lives. *"It is important to show the Bible, so people learn what they did wrong and can change. This doesn't happen at once but takes several steps."* Housemothers expressed the need for people to look at themselves and decide to change.

"The father ran to his son and hugged and kissed him." –verse 20

Thirdly, the Housemothers in group A focused on the thoughts of the young son and his relationship with the father, in Luke 15: 11-31. They showed the son who walking back to his fathers' home, penniless and humble. The father sees his son and runs towards him with a jacket. The father kisses and hugs his son and gives him a ring. In the next scene the father tries to persuade the oldest son, who feels disappointed and angry, to join the dinner party. The Housemothers related their care for the girls at the Assessment Center to the receiving role of the father in this story, but could also recognize the rejection by the oldest son in the more general response in the Cambodian society. One Housemother was particularly touched by this passage and shared from personal experience: *"This story is like my story. A few years ago I left my family but didn't find a job. I sold my earring, necklace and bracelet to buy food. I spent everything like the son. I was broke and called my brother in Phnom Penh. Then my father called me and said: 'Come home my daughter'. I felt sad and thought that my father would blame me. But he was at the bus station and everybody hugged me and loved me. I cried. I was so dirty and skinny... My brother took me out to buy special food, things I never had eaten before!"*

6.2.2 Group A: Emerging themes.

Housemothers' responsibility: Teaching & Build relationships.

In relation to the role of shepherd, the Housemothers describe their role in terms of helping and providing. The Housemothers want to help the girls by giving advice and teaching them about good behavior and about Jesus. They also want to provide opportunities and basic needs like clothing, a warm place, love and trustworthy relationships. The Housemothers want to *“make her feel close so she can open up and trust.”* This shows that the Housemothers in Group A see it as their responsibility to help and guide the girls at the Assessment Center and reach out to them through teaching and building relationships. Nevertheless, the Housemothers emphasize a girl's own accountability to respond to this care.

This balance between teaching and building a relationship continued to show while the Housemothers reflected on their role in relation with the story of the sinner and the story of the father. With their emphasis on the story of the thief who turns to Jesus, the Housemothers expressed the need to teach the girls about God and about good behavior. Here the Housemothers also expressed the need to be forgiving towards the girls.

Onwards the Housemothers found similarity between their caregivers' role and the father who receives and accepts his son when he returns home. Like the father, the Housemothers want to receive the girls as their child. Their desire is to build a relationship through love, encouragement and hope. Like the father, the Housemothers *‘feel sorry’* for the child and don't focus on what they did wrong. The Housemothers don't want the girls to worry so much and don't want to blame them, nor pressure girls into talking about what happened. *“They will trust us when they know we love them.”*

Sexually abused girls: blame, rejection and acceptance.

In relation to the story of the father and his lost son, the Housemothers in Group A explained the position of sexual abused children in the Cambodian society, as well as their personal vision on these children. In the role of lost son, a Housemother explained she doesn't feel worthy to be part of the family anymore; she lost that right when she made mistakes. She returns home and wants to become her father's servant. The Housemother in the role of older brother shows anger and resentment to the returned son who has done wrong.

According to the Housemothers *“Society has no respect for sexual abused girls.”* Even when a girl is the victim, the community will still blame her. They say she is guilty because she didn’t prevent the abuse. This was illustrated by a Cambodian saying: “If you see a man walking around with a traditional basket on a long stick (used to pluck fruit), there must be fruit hanging in the trees.” Sexual abuse brings shame to the girl and her family. The Housemothers made it very clear that society rejects girls who have been abused. They explained that the community will endlessly talk about what happened. They ask questions and blame the girl, even when it was someone else’s fault.

In an attempt to protect the family honor, abused children are often forced to live a life in silence and secrecy. *“They don’t want the family to go down and lose respect.”* Some families keep a girl inside their house for half a year, out of fear for the community.

This fear of rejection by society has a strong influence on relatives’ response to someone who has been abused or who misbehaved like the lost son. According to the Housemothers it is difficult to say what the response will be. In relation to the story of the lost son, one Housemother shared her personal story in which her father welcomed her home and, without ever talking about what happened, forgave her behavior. Other Housemothers shared that families are often angry, and punish and beat the person who has done something wrong. Even when relatives feel for this person and are glad they returned home, they still might punish them in an attempt to prevent it from happening again. One Housemother explained that some families respond by abandoning this person with an announcement in the newspaper that this person doesn’t belong to their family.

Opposite to the response of society, the Housemothers want to receive and welcome sexually abused children at the Assessment Center. The Housemothers value the girls and want to express this through love, encouragement and hope. Like in the story of the father, the Housemothers want to receive the girl as her child. The Housemothers express that they don’t want to blame the girls, nor force a girl to talk about what happened to them. *“I tell the girl she has value. I tell the girls ‘don’t worry about what happened to you, don’t be disappointed. No one wants to be like that, but it happened.’”*

Change: Girls’ accountability & advice

In relation to the story of the sinner turning to God, the Housemothers in Group A expressed the need for girls to transform and say they’re glad when a girl changes: *“The first two weeks the girl*

doesn't want to change, the Housemother takes care of her. Then the girl changes some, that is a good thing. I feel happy when I see this change." The Housemothers try to encourage a girl to change through talking and teaching, but realize they cannot force nor achieve change in other people's lives. Therefore, the Housemothers emphasize a girls' own responsibility for change. They see the need for the girls to look at themselves and make a decision to change.

The Housemothers compared the change that occurs in the story of the Shepherd and in the story of the lost son. All Housemothers laid emphasis on the story of the lost son who turns his own life around. Housemothers realize they only know a little about a girls' situation and express that it is up to the girls to change themselves. However, the Housemothers were quick to add that the girls need advice in order to change. *"If there is no advice she doesn't know what is wrong and cannot change."* The Housemothers experience that some girls are smart; they see their weakness and say they want to be better. With some girls, who don't show initiative to improve their life, Housemothers see the need to push.

Besides their focus on girls' accountability for change, the Housemothers in Group A expressed that it is the Word of God that can transform lives. Through the Gospel people can reflect on their behavior and start to change. The Housemothers express it is not the preacher, but God who can bring change.

The Word of God.

In relation to the story of the sinner who turns to God, the Housemothers expressed the need for the Gospel in people's lives in order for them to change. They believe it is the Word of God that brings change. While talking about the Gospel the Housemothers seem to focus on proper behavior: *"It is important to show the Bible, so people learn what they did wrong and can change."* As a result the Housemothers teach the girls about the Gospel in relation to their habits and behavior.

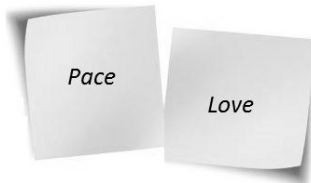
Although all the Housemothers in Group A seem to share these beliefs, only a few expressed the desire to talk explicitly about the Gospel with the girls, other than during the Sunday devotions. These Housemothers intend to study scripture with girls who can read. They long for a girl to pray and they teach songs about God. *"When a girl feels sad we sing about God."*

Practical outcomes

After studying scripture in relation to their care, the Housemothers were asked to think about practical outcomes of their vision. Each Housemother choose two words to describe the way they want to take care of the girls at the Assessment center:



- *I want to make the girls feel happy by playing, then the Housemothers feel happy too.
- *I want to make the girls happy by singing. Songs about normal things and songs about God.



- *The Housemothers need to pace with the girls. Some girls are angry, some are difficult, we don't know what happened to them.
- *The girl has problems so it is important we give love to them.



- *We need to respect the girls (confidentiality). We cannot talk about their story and tell it to others.
- *Some girls don't follow the rules, even when we tell them 3 times. We need to forgive what they do to us and what they have done before they came here.



- *We need to pray for the girls. God chose them, they can believe in Him.
- *We need to give advice and supplies.



- *We don't know where the girls come from. We need to understand them, to know how hurt they are.
- *When we understand them, we need to change them.

6.2.3 Group B: Interpretations of scripture

The Housemothers in Group B studied both scriptures and referred to their childcare while talking about the following three passages:

“This man is friendly with sinners”- verse 2

First, the Housemothers in Group B underlined Luke 15 verse 1-2, a passage in which Jesus spends time with sinners. The Housemothers explained that the girls they work with are seen as sinners in Cambodia. They are called ‘broken women’. The Housemothers didn’t know how to create a role-play out of this passage, but empathized with Jesus who shows respect to the sinners and doesn’t reject them.

“Go look for the lost sheep” – verse 4

Secondly, the Housemothers in Group B focused on Luke 15 verse 4-6 and created a role-play showing a nervous Shepherd searching and calling for her sheep. She wonders what is wrong with the sheep. When she finds the lost one she rushes towards it and guides it back home. The Shepherd feels happy and wants to tell everyone that the lost sheep was found. A Housemother in the role of sheep said she felt warm and excited when she saw the Shepherd and could see that the Shepherd wasn’t angry.

The Housemothers in Group B took these verses quite literally and focused on their personal experience of losing girls who run away from the Assessment Center. *“I know how the Shepherd is feeling, I lost a child once,.. it run away. I searched everywhere then! I didn’t think about myself, I walked everywhere. Normally I am scared for the insects or snakes but now I just went because I needed to find my child!”* The Housemothers explained that the girls who tried to run away are scared and fear that the Housemothers will blame them. The Housemothers express that they don’t blame the girls, but long for a close relationship in which the girls feel safe, loved and supported.

“The younger son got up and started back to his father.” -verse 20

Thirdly, the Housemothers in Group B created a few scenes according to Luke 15 verse 11-24. In their role-play the Housemothers showed the father who allowed his son to go his own way. After the son has spent all his money and was rejected by friends, he watched over the pigs and start thinking about his father. The young son realizes what he has done and feels sad because he can’t be the child of his father anymore. He decides to go home and worries if his father will

reject him. When the father sees the young son coming, he walks towards him with a smile on his face and welcomes him home.

The Housemothers in Group B associated the young son and his fear of rejection with the sexually abused girls in Cambodia and their fear of rejection and shame. *“Society talks, talks, talks and a girl’s heart will feel very difficult and depressed.”*

6.2.4 Group B: Emerged themes & comparison to findings in group A.

Housemothers’ responsibility: Safety, Build relationships and Explaining.

When the Housemothers in Group B underlined Jesus interaction with sinners, the Housemothers laid emphasis on spending time with the girls and building relationships. This continued to show when the Housemothers related their care to the role of the Shepherd. *“We go looking for the girls and build a close relationship.”* The Housemothers see themselves responsible for the safety of the girls as well as providing a loving relationship. The Housemothers want to give love so the girls will feel warm and supported. They also expressed the need to offer hope for the future, encouragement and explanation to improve the situation. *“When the girls cry we explain things to them, and they can follow an idea.”*

In comparison with the story of the lost son who decides to go home, the Housemothers in Group B see the need to do two things: *“First we listen to a girl’s free choice, after that we give advice.”* The Housemothers expressed it is important to be gentle with the girls in order for them to open their heart and share their ideas. Onwards the Housemothers express they give guidance and advice.

Comparing data from Group A with Group B:

Although there is a small difference in balance, the Housemothers in both groups present a strong focus on a loving relationship with the girls at the Assessment Center, as well as a need for teaching, advice and guidance.

Sexually abused girls: sinners, gossip and acceptance.

In relation to the story of Jesus interaction with sinners, the Housemothers in Group B explained that the abused girls they work with are seen as sinners in Cambodian society. Girls who have been abused, work in karaoke bars or are (forced to be) sex-workers, are called ‘broken women’

and people look down on them. Like the sheep wonders if the Shepherd might be angry and the lost son fears to be rejected, abused girls have a heavy heart due to the response of society.

The Housemothers say that some parents 'can forget' what happened and want to receive and encourage their child, even when other relatives respond with anger. Parents might even be happy when a girl returns and feel like having party, but keep silent out of fear for the community. The Housemothers express that family support is important, but realize the impact of rejection by society: *"Whatever the family does, society will still talk and look down on them."* According to the Housemothers, Cambodians look down on girls who have been abused and don't stop talking about the situation. *"Society never forgets."*

The Housemothers realize that girls start to feel depressed by the shame and rejection. One Housemother stressed that a girl will need to stand strong and be confident forever. She needs to face society with a smile, explain what happened and show that she has a good life. *"If a girl can't stand strong, she will have to stay home and keep away."*

The Housemothers already expressed that they want to give love to these girls. They want to accept these girls without looking down on them. As the Housemothers explain *"we all have our value."* The Housemothers marked the passage of Jesus' interaction with sinners, because it teaches people to look inside and not judge on the outside. Jesus shows respect to the sinners and doesn't reject them. Sharing from experience, the Housemothers expressed that during their stay at the Center, the girls learn that Housemothers don't look down on them.

Comparing data from Group A with Group B:

The Housemothers in Group A and Group B showed similarity when talking about sexual abuse in relation to society. They also showed similarity when describing their response and caregivers role for girls who have been abused. Nonetheless, the Housemothers laid different emphasis on stories that include the word 'sinner'. In Group A the Housemothers focused on the sinner turning to God, stressing on the need for Change and the need for the Word of God. In Group B, the Housemothers focused on Jesus' interaction with sinners, stressing on acceptance and relationship with sinners.

Change: Freedom to choose & advice

When the Housemothers in Group B were asked to compare the change in the story of the shepherd and the change in the story of the young son, the Housemothers favored the story of the lost son. In their role-play about the young son, the Housemothers already laid strong emphasis on the father who loved his son and allowed him to go his own way. They also expressed the thoughts and decision making of the young son. The Housemothers explain that they cannot push the girls to do something, but have to be gentle and listen to a girl's own ideas. *"Girls have to think for themselves. They know what they did was wrong, they know exactly."* A Housemother explained that if a girl would act according to the Housemothers, she wouldn't really know what she was doing. Therefore all Housemothers emphasized a girl's free choice and that change can come from a girl's personal decision. However, after listening and letting a girl think for herself, several Housemothers express that they also need to guide and advise the girls.

Comparing data from Group A with Group B:

The Housemothers in Group A and their role-play according to the sinner turning to God showed a strong focus on change. Some Housemothers expressed that change requires the Word of God. In Group B none of the Housemothers laid emphasis on change until they were required to do so by the researcher. Both groups however, express that the girls need freedom to make their own decisions, but also need advice from the Housemothers.

The Word of God.

When the Housemothers in Group B talked about the passage of Jesus' interaction with sinners, they expressed how Jesus teaches them to take care of the girls. So far the Housemothers haven't mentioned any desire to talk explicit about the Gospel with the girls in their care. When asked if the Gospel has a role in their daily care for the girls, the Housemothers were quick to reply that they like to share often about Jesus and the Bible.

The Housemothers see sharing about the Gospel as part of their care. Most of the Housemothers in Group B expressed that the weekly devotions on Sunday are not enough. They intend to share often; daily, some say they share. If a girl feels lonely, has problems or shows interest, the Housemothers encourage and teach them about a Bible verse, Jesus' love or the spirit of the Gospel. Some of the Housemothers expressed that girls are interested in the

story and that it can make a girl feel closer to them. One of the stories a Housemother likes to share is the story of Joseph, who was sold by his own family.

Comparing data from Group A with Group B:

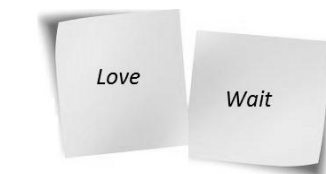
The Housemothers in both groups intend to talk about the Gospel with the girls. Although the Housemothers in Group B initially didn't describe the Gospel as part of their care, they intend to talk about it even more than the Housemothers in Group A. The Housemothers in Group A however, show a connection between the Gospel and good behavior. This connection didn't show in the findings of Group B.

Practical outcomes

After studying Scripture in relation to their care, the Housemothers in Group B were asked to think about practical outcomes of their vision. Each Housemother choose two words to describe the way they want to care for the girls at the Assessment center:



- *Encourage, because they have problems and feel disappointed.
- *Tell the girls about love and experience; God loves you.



- *Love can make people do everything.
- *Love needs to wait. The Housemothers need to wait long before the girl loves the Housemother back.



- *Give a free choice. Girls have a right to choose what they want, everything. Then they need to do it.
Sometimes it is a good decision, sometimes not.
- *The girl needs to know how to protect herself and love herself.



- *Some girls feel disappointed and don't talk about what happened. Housemothers cannot force them to talk, but need to wait for the girls; sit near them, so the girl feels comfort.
- *Listen to the problems, listen to why they feel disappointed and sad.



*The girl is there and the Housemothers want to take care of her.

The Housemothers try to be near and don't give up.

*Even when a girl doesn't want to talk, Housemothers need to be with this person; ask questions, give support and advice.

6.3 COLLECTED DATA SURVEY 3: THE STORY OF GOD IN HOUSEMOTHERS' PRACTICE

Frequency

For a period of three days several Housemothers were interviewed at the end of their shift and asked to look back on if and how they used the story of God during this particular shift. Five Housemothers were approached during a total of nine shifts.

Three Housemothers expressed they did talk about the story of God with a girl at the Assessment Center that shift. During the other 7 shifts the Housemothers expressed that either the girls or the Housemothers themselves were involved in activities or tasks and didn't have time to talk about the story of God. These Housemothers did give examples of a message they like to share with the girls. When asked if the Housemothers more often talk about the Gospel during a day shift or night shift, Housemothers didn't show a clear preference. They expressed that it is outside school hours, when there are no organized activities (during the day shift from 7 till 9am and during the night shift from 4 to 9pm), the Housemothers are more likely to talk about the story of God.

Occasion

When the Housemothers described moments in which they used (or intended to use) the story of God, they presented three situations:

- The Housemothers use the story of God as part of a group activities; One Housemother shared how she sang Christian songs about love, peace and receiving Jesus, as part of a game during her shift. Another Housemother shared how she sometimes gathers girls in a group to tell a Biblical story when there is no school activity.
- The Housemothers also showed they talk about the story of God as a response to questions and interests of a girl. One Housemother joined two girls who were having a conversation about their church and how they fear to return to this church community after being trafficked.

Another Housemother shared that girls sometimes approach them with the question why the organization and Housemothers care for girls who have been sexually abused.

- The Housemothers also refer to the story of God in relation to a girls experience or feelings. During her shift one Housemother joined a girl who felt sad and had separated from the group. This Housemother listened when the girl shared about her loneliness, how she misses her family, but also talked about how her family sometimes punished

and beat her. In her response this Housemother told the girl that Jesus will be with her and loves her and that when we love Him, He can help us to do the right thing, so we won't be punished.

Another Housemother intends to tell girls the story of Joseph who has been sold by his brothers, like many girls in the Assessment Center have been sold.

Message and underlying values

According to the Housemothers, they focus mostly on Jesus' love for children, when they talk about the story of God with the girls. They want the girls to know and feel loved by Jesus. The Housemothers hardly speak in terms of God or Holy Spirit, but almost every time they refer to Jesus. They try to comfort a girl who feels lonely by explaining that Jesus will always be with them. The Housemothers believe that Jesus can help the girls in their situation and that He has a plan for their lives. This is expressed through comments like *"Jesus loves us and doesn't punish us"*, as well as in storytelling, like the story of Joseph *"Jesus loved Joseph and helped him. He had a plan with Joseph's live and Jesus also has a plan for the girls."*

Although the Housemothers didn't explicitly say so, in the way they talk about Jesus' love for children, acceptance seems to be an underlying theme. For example, when a Housemother joined two girls who were talking about the shame they feel and hesitance to go back to their church, the Housemother told them *"don't be shy, because Jesus is not angry at you."*

Besides Jesus' love, acceptance and help for the girls, the Housemothers also emphasize the need for the girls to receive Jesus. Their desire is that the girls will respond to His love, have trust in Jesus and follow Him. For some Housemothers this is an underlying desire based on their personal experience of feeling relieved once they believed in Jesus. *"Before I believed in Jesus I had the same difficult feeling as the girls."* Other Housemothers mention it as part of their message, saying: *When we follow Jesus, we don't do the wrong thing anymore. When we believe, Jesus can help. When girls receive God, they are not angry.* One Housemother shares the story of creation with the girls because she wants the girls to learn the difference between Jesus and Buddha. Another Housemother sings songs about receiving Jesus in your heart. Although not explicitly, all these messages contain an element of conversion and focus on the girls receiving Jesus.

When asked if the Housemothers focus more on the girls feeling loved or on change in behavior when they share the Gospel, only one Housemother expressed that it is important for the girls to learn about the story of God in order for them to change their behavior. Besides sharing with the girls that Jesus loves them, she would also focus on obedience and explain that Jesus said: *“When we are a child we need to listen to our parents and their advice”*. Other Housemothers didn’t talk explicitly about behavior in relation to the story of God, but the messages they intend to share with the girls do focus on behavioral aspects. One Housemother expressed that when we love and follow Jesus, we don’t do wrong things anymore. Another Housemother shared the story of Joseph, hoping the girls will receive Jesus and stop being angry.

6.4 COLLECTED DATA SURVEY 4: OBSERVATION OF SUNDAY DEVOTION

Three Housemothers gathered the girls to sit in a circle and sing a song about Jesus' love for children. One Housemother was asked to lead the devotions. When she was finished she asked another Housemother to close in prayer. This second Housemother shared a short message as well, before her prayer. This chapter will first show the message of Housemother X, followed by the second message of Housemother Z.

Message Housemother X

Housemother X asked a girl to read Matthew 19: 13-15:

"Some people brought their children to Jesus, so that he (Jesus) could place his hands on them and pray for them. His disciples told the people to stop bothering him. But Jesus said, "Let the children come to me, and don't try to stop them! People who are like these children belong to God's kingdom. After Jesus had placed his hands on the children, he left." (CEV, Housemothers used the Khmer Common Language Bible (New Version)

In her message, Housemother X focused on Jesus' love for children and His desire to be near, stressing how Jesus' love includes all the children, regardless of the color of their skin.

HM: Jesus said the children could come, he loves the children, the girls.

What was Jesus feeling?

Girl: Jesus loves children.

She used examples from everyday life to make a connection with this Bible passage and invited the girls to respond to the situation in the story.

HM: Here in the story children disturb Jesus. They wanted to meet Jesus, but people stopped them. How do you think the children felt?

Girls: Angry! Because they were not allowed to go to Jesus.

HM: Yes, angry. What do you think the children should do? For example, when big girls in the Center don't allow small children to go to a Housemother?

Girl: Try to go anyway.

Girl: Go way.

Then Housemother X talked about Jesus' desire to be close to people and how He calls us to be near, even when we can't see Him anymore. *"In the Testament people could see God, now*

we believe.” Housemother X explained that people can still meet Jesus today, through Bible studies and prayer. She related prayer to ordinary moments and feelings in life. *“When we are afraid or lonely (...) when we eat, play or go out, we always pray.”*

Housemother X closed by sharing with the girls that God listens to prayer and always takes care of people. *“He watches over us, He never sleeps.”*

Message of Housemother Z

Housemother Z, who was asked to close in prayer, took over by quoting John 3:16-18:

“God loved the people of this world so much that he gave his only Son, so that everyone who has faith in him will have eternal life and never really die. God did not send his Son into the world to condemn its people. He sent him to save them! No one who has faith in God's Son will be condemned. But everyone who doesn't have faith in him has already been condemned for not having faith in God's only Son.” (CEV, Housemothers used the Khmer Common Language Bible (New Version)

Housemother Z showed a strong focus on sin and conversion and asked the girls several times if they believe in Jesus and if they replied to His love.

HM: When we believe in Jesus, we have God inside, God is calling us.

Do you believe? Do you want to have an abundant life?

Young girls: Believe!

Older girls: -Quiet-

When a girl asked Housemother Z if she actually heard Gods voice and if it was loud, the Housemother replied by saying that the girls need to learn to listen to God.

This second Housemother continued by making a connection between faith and proper behavior. She explained to the girls that bad language, stealing and fighting are sinful behaviors, which have to stop when we believe in Jesus and accept God in our lives. *“When we pray, God helps us and stops the stealing.”*

In her prayer Housemother Z focused on Gods power to change, teach and forgive people from sin. She also focused on the need for people to receiving and obey God, follow Jesus and open their hearts, minds and spirits.

6.5 COLLECTED DATA SURVEY 5: OBSERVATION OF HOUSEMOTHERS' PRACTICE

This section describes the findings of the participant observation of the Housemothers' daily practice. It was conducted over a period of 6 days (observing 3 to 4 hours a day) for a total of 20 hours, including day and night shifts. Based on findings in previous surveys, it aimed to observe and verify the Housemothers' articulated vision and practical outcomes with the actual practice. The observations therefore focused on; relationship building, comfort, advice and guidance. During the observations several Housemothers spontaneously shared relevant thoughts and concerns with the researcher as well.

Observed relationship building and comfort in the Housemothers' daily practice.

- Two girls walk up to a Housemother and ask her if they could play a game. The Housemother responded by taking several board-games and joining them in the activity, while inviting more children to join. They played together in the shade for an hour.
- While most girls are already on their way of taking an evening shower, one Housemother and a 10 year old girl wander through the garden. They chitchat, laugh and walk from fishpond to fishpond trying to catch the thingy fish.
- A 16 year old girl has had a miscarriage within the first trimester. She sleeps in a quiet corner of the room. Several Housemothers approach her frequently and serve her with blankets and arrange special food and snacks.
- On the evening that the girls watch television, two Housemothers sit in the middle of the group surrounded (crowded) by the girls. The girls nestle themselves under the Housemothers' arms and lay comfortably on their legs.
- A new 13 year old girl is brought in to the center, she looks restless and afraid. One Housemother stays with her; showing her around, giving her new clothes etc., explaining rules and activities, stroking the girl's hair.
- On a daily basis; The Housemothers participate with the girls during their chores and activities, joining the girls; at the dinner table, during the early morning laundry, while sweeping the floor etc.
- On a daily basis; when there are no organized activities the Housemothers and the girls are often sitting close together in front of the house; chatting, girls leaning into the Housemothers, sometimes playing with/holding hands.

Observed support and advice in the Housemothers' daily practice.

- A twelve year old girl has wondered off and is sitting by herself on the swing, with her back towards the group. She looks saddening; her head and shoulders have dropped. Two Housemothers discuss what to do and after a few minutes one Housemother walks up to the girl and tells her to 'go sit with the other girls'.
- A fourteen year old girl is sitting by herself, crying. A Housemother walks up and sits next to her. The Housemothers asks the girl why she is crying, but the girl doesn't want to talk. The Housemother then says 'You can cry if you need to, but it will make you feel sick; you will get a headache and painful eyes. So it is better not to cry'. The Housemother stay's with the girl, they sit together for a few more minutes, until the girl walks to the classroom.
- A 9 year old girl is sent back to the classroom after her doctor's visit. The girl is sitting in her seat but doesn't join the lesson, she looks up sad, sniffing. Two Housemothers in the classroom leave the girl to herself. They tell the researcher that 'the girl is crying because she just went to the doctor and didn't like that'.
- The Housemothers have prepared a 14 year old girl for her (tense) family meeting; they gave her new close, shoes and braid her hair. Unexpectedly the meeting is delayed. The Housemothers sent the girl to join the craft lesson (without explaining the delay or expected time). The girl can't focus and her hands are shaking. After 45 minutes a Housemother calls her for the family meeting.

Observed guidance and advice in the Housemothers' daily practice.

- 2 Housemothers made several comments to the girls on personal hygiene; telling girls to wash their hands and explaining it is unhealthy not to do so.
- 1 Housemother told the girls to tidy there cloths during activities, making sure the girls are properly (unrevealing) dressed.
- A group of girls sits together in a corner of the house. A 16 year old girl is explaining other girls that you can get pregnant form sexual intercourse. A Housemother overhears the conversation and breaks up the group by directing them to go play outside.
- On a daily basis; The Housemothers correct the girls by making shushing sounds when the girls have bad manners, scream or speak inappropriately.
- On a daily basis; The Housemothers encourage the girls to join the activities when they don't want to join; a 7 year old girl was directed to join by a Housemother who toke her by the hand and placed her in the classroom. The girl stay's in her seat but doesn't join.

A 12 year old girl was explained that she has to join the lessons because it will make her smart. After this explanation the girl joined the class by herself. Two 17 year old Vietnamese girls are invited and/or told to join activities by several Housemothers, but refuse and sit by themselves most of the day.

Spontaneously shared thoughts/ concerns of the Housemothers during the observation:

- A Housemother shared that they sometimes try to discipline the girls, when they don't listen, by warning the girls they will then have to do a chore (like cleaning the toilet) as penalty. The Housemother says that this warning doesn't help, because the girls don't mind doing chores.
- While watching younger girls at the play yard, a Housemother explained to the researcher that sexual abuse has more impact on older girls. She points out that it doesn't impact young girls very much, because they play and laughing and look happy after a few days at the center. While the older girls cry and worry much more.
- Two Housemothers share their concern about the two Vietnamese girls who haven't joined any activity since they arrived 3 weeks ago. These girls separate themselves from the group and speak their own language. One Vietnamese Housemother joins them often and tries to build communication and relationship. Other Housemothers tried as well, but seem to have given up, except for inviting them to join. The Vietnamese and a Cambodian Housemother say they don't know how to approach and motivate the girls other than by invitation.

6.6 COLLECTED DATA SURVEY 6: INTERVIEWS TO EXPLORE PREVIOUS FINDINGS

This chapter describes the verification of several themes and values that have occurred in previous surveys. Three Housemothers were asked to clarify and interpret these themes according to their personal vision and in relation to the Cambodian culture. This resulted in the following five topics:

Why Housemothers value the girls, contrary to society's rejection.

All three Housemothers expressed they gained better understanding of a girl's situation through their experience and interaction with the girls at the Assessment Center. *"We spend time with them and know about their heart."* This way, the Housemothers have grown insight in a girl's thoughts, and learned that it wasn't a girl's choice to be abused. They realize that abuse is something that has happened to the girls and that someone else is to blame. *"Before I didn't know, I wondered why the girls do like that. Now I give value."* Housemothers express that abused children are still the same as other people.

Housemothers' definition of a Strong Woman.

When the Housemothers described a strong woman, they focused on a girl's future as well as her attitude. In order for her to have a good future, a strong woman knows and understands many things and learns a skill. This way a girl has value and will be respected by others. Therefore a girl needs to be brave; she needs to stand up, take responsibility, face her problems and concentrate on changing her life. In relation to a girl's history of abuse, the Housemothers differed in their response. One Housemother expressed that a strong girl talks with Housemothers about her experience and sadness without shame and asks for advice. Other Housemothers realize that a girl can't forget the abuse, but say it is strength when a girl doesn't remind herself about what happened to her and learns to be strong. *"A strong woman doesn't cry, but keeps her feelings inside."*

Housemothers' balance between Free Choice & Advice.

Freedom to choose differs among Cambodian families. A Housemother explained that in the Cambodian culture, and also in her own household, families have a plan for their children's lives. They manage and direct their child and ask them to live according to this plan, even to the extent of guiding them in an opposite direction of the child's personal interests. Managing a

child's life by providing options and guidance is valued positively by the Housemothers. *"I have a plan for my son also, so he can have a strong future and value."* When the Housemothers talk about a free choice, they seem to mean that this is only possible when options and explanations are given. It is as if to say that without opportunity, there is no choice and therefore no freedom. Parents who don't care about their children, *"let their child do whatever they want."*

In relation to the girls at the Assessment Center, the Housemothers express that they cannot talk to the girls in a directing way. A girl needs to follow her own heart and Housemothers need to be patient and listen to her. *"If we don't give the choice, if she doesn't choose herself, there is no good result."*

Still the Housemothers express that they need to explain and help a girl think about her future. They advise the girls to study hard, help their family and join a long-term aftercare program to learn a skill. They also advice to stop thinking about what happened and join the other girls as well as encourage them to be a good girl, love others and have personal hygiene.

Housemothers' Hope.

All three Housemothers expressed they carry hope for the girls in their care. This varies from a little hope, to a very passionate and strong hope. The Housemothers explained that the girls who have gone through the Center encourage them to be hopeful. Housemothers have Witnessed how girls rebuild their lives; receiving jobs, getting married and become happy after leaving the Assessment Center. They realize how strong and skillful the girls can be. Based on this experience the Housemothers have hope for the girls they provide care for and look for ways to encourage them. *"I think the girls give me hope and I give hope to the girls."* By explaining and advising the girls to study, the Housemothers hope the girls will have a better future.

Housemothers' focus when they talk about the Gospel.

When asked what message the Housemothers focus on when they share the Gospel with the girls, these Housemothers showed great diversity in their response:

One Housemother explained she doesn't talk about God with the girls very often. Besides the Bible, she likes to read other stories as well. She expressed that some girls are not interested in the Bible. Another Housemother talks about Jesus' love with the girls, but also expressed the desire to talk about 'the result', relating to good behavior. While using the symbolism of a good

tree providing good fruit, her message is that if a girl is good on the inside, she will do good things.

The third Housemother shows a strong focus on God's salvation. While focusing on how Jesus delivers from sin and explaining the concept of eternal life and hell, this Housemother encourages girls to trust in God and convert themselves.

7 HOUSEMOTHERS' VISION ON THE GIRLS

This chapter provides an analysis of the collected data presented in chapter 6. It will present the main findings divided in four topics to state the Housemothers' vision of the girls in their care. Based on the cultural framework, presented in chapter 4, these four topics will mainly be analyzed on Housemothers' cultural values and structure, sometimes in relation to their Christian beliefs. It aims to provide a cultural background through which the Housemothers' vision on care in the next chapter can be understood and further analyzed on theological and pastoral values.

And so this chapter focuses on the following sub questions of this study:

- What is Housemothers' vision of the girls at the Center?
- Which underlying cultural values and beliefs are shown in this vision?
- Which Scripture and Christian beliefs are in line with their vision on the girls?
- What is the relation between their cultural and Christian beliefs?

7.1 THE VALUE HOUSEMOTHERS PLACE ON THE GIRLS

Main findings

The Housemothers describe the general response of the Cambodian society towards girls who have been sexually abused and exploited in terms of judgment and rejection. They state that, due the abuse, a girl loses her value in the Cambodian social order. Society tends to blame a girl for the abuse and hold her accountable for the harm she brings to the family honor. When a girl in Cambodia has suffered sexual abuse or exploitation, she loses the highly valued purity of a Cambodian woman and is referred to with the term 'broken women'. Many girls live a life of shame and humility while people look down on her. Out of fear and attempt to avoid the ongoing questioning by the community, many girls try to keep the abuse a secret or are hidden by their family inside the house. Even when this was not her own wrong-doing, a girl's dignity is shattered through the event and she loses value and honor. A girl becomes a 'broken woman'. Then, as she is a member of a cohesive family structure, the entire family honor decreases.

In contrast, the Housemothers value the girls in their care and approach them in a respectful and loving way. Although the Housemothers realize the social damage the abuse brings to a

girl and emphasize with the need for a social recovery, the Housemothers accept these girls without judgment. They look past the abuse and value a girl for the person that she is - several Housemothers explicitly tell individual girls that they have value. The Housemothers don't ask the girls for details about the abuse, but respect their privacy and emphasize with their situation. The Housemothers care for these girls on a personal level and want them to feel welcome, loved and valued. This respectful approach of the Housemothers is based on humanitarian values - e.g. that every person is a valuable human being - that are not always derived from Christian beliefs and are often based on their daily interaction with the girls. It is Housemothers' experience that as a result, the girls learn Housemothers don't look down at them.

The Housemothers stated that it is through their interaction with the girls at the Center, that they learned to have a different perspective on abused and exploited girls. While spending time with them, the Housemothers *learn about a girl's heart*. They gain an understanding of girls' experiences and response to those experiences, and realize that no girl chooses to be abused. One Housemother explained that she used to wonder why a girl would sell their own body, but through communication with the girls at the Center she learned that '*no one want to be like that*'. The Housemothers seem to understand the concept of 'victimization' and realize someone else is to blame for the harmful situation. Therefore the girls shouldn't be rejected, nor blamed for what happened to them.

Analyzing cultural values and structure in relation to Christian beliefs

To understand the context in which these judgments are made and in which the Housemothers provide care for the girls at the Assessment Center it is essential to gain insight in underlying cultural values of Cambodia.

The emerging themes, such as honor and shame of the individual in relation to the group, are in line with a collectivistic culture in Cambodia. As described in the cultural framework; the actions of an individual have a strong effect on the whole group in a cohesive social structure and the social status of the individual rises or reduces with the social status of this group. When a girl in this culture has suffered sexual abuse or exploitation and loses the highly valued purity of a Cambodian woman, the girl becomes accountable for disrupting the social order and the shame she brings by her personal loss. Although the Housemothers acknowledge the significance of a girl's dignity and social status, they still value a girl for the person that she is. Regardless of the

abuse, the Housemothers express girls are worthy of their love and acceptance and show a contrary response to the humiliation by society.

Cause for this dissimilarity can be found in Housemothers' humanitarian values as well as the Christian sub-culture they belong to. The Housemothers work from the perspective that every person is a valuable human being. Through their interaction and relationship with the girls at the Assessment Center, Housemothers gained the perspective that abused people aren't any different from other people; abuse doesn't change someone in a lesser person.

While studying Scripture several Housemothers highlighted Jesus interaction with tax-collectors and sinners (Luke 15:1-2). In this verse Jesus doesn't reject the people others look down on, but shows respect by welcoming them and sharing a meal. The Housemothers expressed that these verses teach them not to judge people on the outside, but look at people on the inside. This is reflected in the absence of judgment towards the girls and Housemothers attempts to understand how the girls feel. This passage shows that Housemothers' Christian beliefs play a significant role in the way they value the girls in their care. Although the Housemothers are fully aware of the tremendous effect abuse has on a girl's social status they continue to value her. Housemothers' Christian beliefs tend to overrule the general cultural approach when it comes to their appreciation for the girls in their care.

7.2 THE HOUSEMOTHERS' ASPIRATION FOR THE GIRLS

Main findings

All through the surveys the Housemothers expressed a desire is for the girls to be happy. As stated by a Housemother: *"I want to make the girls feel happy, then the Housemothers feel happy too."* Some of the Housemothers briefly referred to physical aspects as well, when expressing a desire for the girls to be healthy. Moreover the Housemothers expressed a strong desire for the girls to have a *'good future'* and become a *'strong woman'*.

For the near future, Housemothers long for the girls to get involved with the school activities at the Assessment Center and continue to study when they leave the Center. They believe that this education will give the girls the skills needed to provide for themselves and their family and improve their living circumstances. Several Housemothers don't only have a desire for a girl to be able to provide, but aspire for the girls to get a university degree and become a doctor, lawyer or work for the government or a Non-governmental Organization. This is related to a girl's social status and Housemothers' overall desire for the girls to become respected and valued members of society. One Housemother shared *"I long for the girls to get a good job. If a woman can do it, she has more value."* Several Housemothers mentioned they want the girls to have a proper job and hope the girls would not fall back into prostitution.

In addition to education and economic status, Housemothers' aspirations for the girls focus on their personality and the need for girls to become resilient; not easily affected by hardships in life. They often express their desire for the girls to become strong and confident women and described characteristics such as; having a heart that is strong as a rock; standing strong when trouble comes; and having confidence to overcome sadness. More specifically, in relation to the experience of abuse, they expressed that a strong woman doesn't look back but concentrates on her future. *"The girls are strong when they don't remind themselves about the story of abuse."* Another Housemother added that a strong woman doesn't cry and keeps her feelings inside. The girls need to face society with a smile and show they have a good life. If a girl can't be strong she has to live a sheltered life.

The Housemothers aspire for the girls to develop social awareness and a good lifestyle in order to gain confidence and self-esteem within a social unit. They desire a girl to be patient, persevere and commitment to studying as valuable. As well as respecting her parents, have a

heart to love and help others and be forgiving. The Housemothers also expressed the wish for the girls to be a part of a family unit. They hope the girls in their care will become like other women who are married, love their husband and become a mother. In such a family a girl will find happiness and encouragement and she can be a loving model for her children.

Besides their desire on social aspects of a girl's life, the Housemothers also aspire for the girls to experience spiritual growth, although this aspect is given less emphasis than their social aspirations for the girls. Primarily the Housemothers have the desire for the girls to feel loved by Jesus. Most Housemothers however have a desire for the girls to follow Jesus and become strong Christians as well. Overall the Housemothers long for the girls to grow spiritually by seeking God, learn about the Word of God and receiving Jesus as a response to His love for them. Expressed in a painting one Housemother showed her desire for the girls to "*live near the water*", the water being the Word of God. Here a girl can grow strong spiritually and be fruitful according to the Housemother. Several Housemothers have the desire for the girls to learn about forgiveness in relation to the Word of God as well.

Analyzing cultural values and structure in relation to Christian beliefs

The Housemothers value the girls in a way that is contrary to the general response of Cambodia's society, based on their Christian values. When it comes to their desire for the girls however, the Housemothers show how their cultural values do indeed play a significant role in the way they signify life. Even though the Housemothers value the girls in their care regardless of the abuse, the Housemothers still long for the girls to regain their social status and honor. They are very much aware of the shame and rejection girls have and will suffer when facing society and realize the girls will have to reintegrate in the community. This is prioritized ahead of their spiritual aspirations for the girls.

The Housemothers' focus on reestablishing a girl's social value and honor is in line with the values of Cambodia's collectivistic culture, in which it is important to receive respect from other members in the group. Following the social hierarchy and clear roles and expectations, each individual knows their place in the social order and needs to act according to the behavioral code. The Housemothers' desire for the girls to become 'good' and resilient women who do not express their feelings openly also reflects the clear expectations of women expressed in the "Chbab Srei"- a 'melody' of rules and behavioral codes. Specifically, rule 37-41 talks about "*the outside flame which should not be brought inside the house*" as well as a warning for women

that they should not burn the inside flame outside the house”. This means that a woman should not bring problems from outside into the house and should not share problems from inside the house with others.

Although the Housemothers did not mention the rules of the Chbab Srei specifically, with their desire for the girls to be strong, ‘keep face’ and not affected by their hardship, the Housemothers do focus on the way women should present themselves in society, based on underlying cultural values.

7.3 THE HOUSEMOTHERS' PERCEPTION OF THE GIRLS' NEEDS

Main findings

When the Housemothers characterize the girls in their care, they show a strong focus on a girl's psychological state. The Housemothers gave a clear description of the emotional behavior of the girls in their care. They are confronted with girls feeling anxious, sad, afraid, angry and hopeless on a daily basis. These feelings are expressed mostly through crying, worrying, restlessness and social withdraw. The Housemothers related these emotional expressions of the girls with feelings of loneliness, shame, disappointment, depression and a sense of feeling captured. A few Housemothers referred to a more underlying psychological process, when they described the need for the girls to grow in confidence, self-esteem and trust.

But in response to these psychological problems, Housemothers strongly emphasized with the need to meet a girl's social needs. In order for a girl to regain confidence and self-love, Housemothers focus on girls' social behavior. The Housemothers related self-worth, happiness and safety with a girl's social position. They express the need for the girls to '*grow in society*' and regain her honor, through which she can grow self-esteem. Consequently the Housemothers see the need for the girls to develop a socially acceptable lifestyle and become a '*good person*'. As one Housemother expressed "*When a girl loves others, her live will be safe and secure.*" The Housemothers see the need for the girls to study hard, learn to be strong and develop a skill. This is seen as essential for a girl to be respected by the community again and overcome her shame. Therefor social needs are perceived by Housemothers to be the priority in terms of fulfilling needs.

Although Housemothers have insights in the emotional expression of the girls in their care, Housemothers didn't particularly express a need for the girls to address their feelings or process the traumatic event in order for a girl to recover. In a genuine way Housemothers seem to work more from a 'help the girls to get past' principle, than a 'help them process' principle. Therefore Housemothers don't particularly aim for a mental recovery process, but emphasize the need for the girls to develop social skills for a social recovery. In their vision a social recovery is a precondition for a mental recovery.

Besides their main focus on girls' psychological and social needs, Housemothers also described a girl's spiritual needs. Based on feelings of hopelessness, worries and despair, Housemothers

say the girls need to regain a sense hope for their future. When pointing out a bright sun in her painting, one Housemother stated; *“The sunrise brings hope for ever”*. Housemothers also referred to a spiritual level in response to the girls’ social needs and rejection. They long for the girls to experience Jesus presents and feel consoled and accepted by Him in their loneliness. At the same time Housemothers express the girls the need for the Gospel in girls’ lives in order for them to reflect and improve their behavior. Several Housemothers expressed the need for the girls to convert themselves and become followers of Christ.

Analyzing cultural values and structure in relation to Christian beliefs

The correlation between the psychological and social needs Housemothers reveal can be understood through the ‘Theory of Human Motivation’ from Abraham Maslow, as described in the cultural framework. His theory stresses on the extreme differences in one’s concept of self and personality in an individualistic or collectivistic culture. This requires a cultural specific response to meet the basic psychological needs such as safety, belongingness, love, esteem. We should therefore understand and define the Housemothers’ vision of care in terms of fulfilling needs and self-actualization in a collectivist, rather than individualistic culture.

Moments in which Housemothers’ response to psychological and emotional needs of a girl reveals social aspects need to be understood from a collectivistic concept of self. For example; *a twelve year old girl has wandered off and is sitting by herself on the swing with her back towards the group. She looks saddening; her head and shoulders have dropped. Two Housemothers discuss what to do and after a few minutes one Housemother walks up to the girl and tells her to ‘go sit with the other girls’. In their response the Housemothers might seem to overrule or ignore the psychological and emotional needs of the girl by encouraging her to be socially involved.*

When in a collectivistic culture the relationship, honor and respect from other members of the group play such a significant role in the way peoples’ psychological needs are met, Housemothers’ focus on social needs in relation to emotional behavior can be understood. The Housemothers could encourage a girl to join the group based on an underlying cultural value, in which social involvement creates feelings of safety, esteem and development of self. Almost as if to say, that when a girl is able to participate in the group she will be ok. In Housemothers’ vision on the girls their attention to a girl’s social needs and social recovery seems to be prior to a girl’s psychological needs and recovery.

In these situations however, where a social response is given to a psychological need, the feeling or emotional expression itself isn't addressed directly. Despite their emphasis on girls' emotional expressions and social recovery, the Housemothers demonstrate inadequate understanding of the disrupting impact a traumatic event has on an individual's physical and mental development. This disruption can make it impossible for the victim to behave appropriately or to meet the cultural standard.

When most Housemothers identify girls' psychological and social needs prior to their spiritual needs, and relate spiritual growth with social development Housemothers' vision on the girls indicates a strong existential focus. This aligns with the focus on real life needs and experiences in a presence based and therapeutic pastoral model of care.

7.4 THE HOUSEMOTHERS' VIEW OF PERSONAL RESPONSIBILITY AND SELF-DETERMINATION

Main findings

Housemothers' attention on psychological, social and spiritual aspects of care includes a desire for transformation and recovery in the girls' lives. Throughout this research the Housemother showed they believe change is possible and have hope for the girls and their future. This varies from a little to a very passionate and strong hope. One Housemother stated she has some hope, "*a little*", and try's to think of ways to help each girl. Yet another Housemother made a passionate statement: "*I have hope! Yes strong hope!*" She isn't discouraged by people who don't care for these girls, but focuses on girls' talents and competence. Several Housemothers base this hope on their experience with the girls who have left the Assessment Center and rebuilt their lives: "*I think the girls give me hope and I give hope to the girls.*"

Throughout the surveys the Housemothers emphasized girls' own responsibility to create change and seem to emphasize with a girl's self-determination. The Housemothers expressed that it is not within their control to transform the girls; they can support and motivate the girls, but not force change. Instead Housemothers stress on a girl's own responsibility to improve their situation.

This is in part because, as the Housemothers acknowledge, they only know only a little about the lives of the girls and can care for them a short amount of time²⁹. The girls however, know every detail of their life and can identify problems and needs themselves, according to the Housemothers, and so it is up to a girl to reflect on her situation and behavior and create change. The Housemothers express they cannot talk to the girls in a directing way, because a girl needs to follow her own heart. "*If a girl wouldn't be allowed to make her own decisions, the outcome would not be good*", according to a Housemother. The Housemothers patiently help a girl think about her future, while emphasizing the girls' need to make her own decisions. It is Housemothers' experience that it takes about two to three weeks after a girl's arrival at the Assessment Center for her to show change and improvement. With this emphasis on a girl's personal decision-making, Housemothers emphasize the need to give the girls freedom to choose. One Housemother exemplified the freedom to choose with the thought that, should a girl simply follow Housemothers' ideas, the girl wouldn't really know what she was doing.

²⁹Usually the girls are reintegrated or transferred to long-term care within ten weeks.

Housemothers' emphasis on a girl's personal responsibility and decision-making became most clear when studying several Bible passages. The Housemothers compared the change that occurs in the story of the lost sheep (Luke 15:4-6), with the story of the lost son (Luke 15:11-31). In the story of the lost sheep it is the shepherd who goes out to search for the sheep. Here it is the shepherd who makes an effort, creates change and carries the lost sheep to safety. The sheep has a passive role. Although the Housemothers could relate with the desire and responsibility of the shepherd, when focusing on transformation all the Housemothers empathized mostly with the story of the lost son. They emphasized the thoughts and personal decision-making of the lost son. In this story it is the son who turns his own life around. Several Housemothers highlighted the father in the story who lovingly allows his son to go his own way.

In contrast, when reflecting on a Cambodian Household such as their own, several Housemothers explained that directing a child is appreciated in their culture. They speak about 'managing' their children's lives by instructing and guiding them. One Housemother shared: *'I have a plan for my son also, so he can have a strong future and value'*. It is not uncommon that with their parents' plan, children are expected to follow in a direction conflicting to their personal interest.

Analyzing cultural values and structure

Housemothers' focus on a girl's self-determination seems to indicate girls' independence. Such emphasis on a girl's own autonomy tends to be inconsistent with the collectivistic cultural dimension of Cambodia, which requires a high commitment and unquestioned loyalty to the group (Hofstede). There are set expectations of appropriate behavior according to the social hierarchy. These collectivistic values are reflected in Housemothers' description of Cambodian Households, where the parents' intent to provide strong guidance and direct their children's lives to secure their future and value. Children need to know their place in the social order and follow expectations even if this loyalty overrules their personal desires. Even though the Housemothers emphasize these cohesive social values, they continued to speak of a 'choice' in relation to parents' or caregivers' guidance to children. While their terminology seems to be conflicting, the Housemothers tend to use it in a natural, almost obvious way.

The Housemothers relate freedom with opportunity and it appears they work from a conception that freedom can only exist when opportunities are provided; Thus freedom as the Housemothers described it, might need to be understood in terms of receiving options and

having a way out of a limiting situation. In line with their emphasis to manage a child's life, this opportunity is provided by others and to be received by the child. According to this view, 'freedom to choose' does not imply the liberty for an individual to do according to their own free will as it would in an individualistic culture. Nor does it mean that there is an absence of boundaries. Instead, it means that options need to be provided in order for a person to receive a choice. In a cohesive society advice and guidance aren't seen as restrictions or obligations, but are required for a group development. Therefore, the Housemothers emphasis to *give* a free choice doesn't imply full autonomy.

Although loyalty and responsibility to the group is highly valued, this still requires a personal commitment, which necessitates a level of self-determination. This can be understood through the concept of self in a collectivistic culture where self cannot be separated from others and the surrounding social context. Yet, even when self is an interdependent entity, individual behavior varies and depends on the situation. A person's identity is more than the collection of reflected others, because each person has unique interactions and experiences, which creates a personal life pattern (Ganzevoort & Visser). The Housemothers focus' on responsibility and self-determination for change confirms that, even though self is seen as an interdependent entity, a person's loyalty and commitment to live according to the social expectations is still crucial. The group-ideal is to be like others, not to be different. The same goes for a girl at the Assessment Center. Therefore the Housemothers focus' on the self-determination of the girls needs to be understood in terms of a girl's responsibility to become a respected member of society.

At the same time however, Housemothers seem to place more emphasis on a girl's responsibility for change than is common in Cambodian society. They seem to emphasize a the girls' independence in a way that transcends the collectivistic dimension. When Housemothers express to know very little about the girls, this gives them less authority and puts the girls in a more self-sufficient position. During their short stay at the Assessment Center, the girls are received as members of the group, but ultimately the girls belong to another (or no) social group. The Housemothers realize their guidance is limited and therefore they focus on a girl's responsibility to transform herself. Without the consistent support from a social group a girl becomes an individual in a collectivistic culture. So when a girl has lost her honor in Cambodian society and the respect from other members of her group, she no longer belongs to a social group, and becomes 'more' of an individual. So Housemothers vision' for the girls begins to draw on aspects seen in an individualistic culture. In an individualistic approach, human needs

such as safety and stability are based on the ability to provide for oneself. Confidence and self-respect are gained through personal achievements and the development of skills and talents. The Housemothers seem to focus on such individual development and personal responsibility, while aiming ultimately for the girls to become respected members of their cohesive society again (as described in the section above).

7.5 CONCLUSIVE SUMMARY

Housemothers' vision of care for the girls blends a culturally individualistic approach towards the girls' value and actions, but within a native cultural context which determines the needs of the girls.

Housemothers' Christian beliefs, as well as their experience of working with the girls day-to-day, tend to overrule the general cultural approach when it comes to their appreciation and the value of the girls in their care. When it comes to their hopes for the girls and their prioritization of their needs however, the Housemothers show how their cultural values do indeed play a significant role in their vision of care. Even though the Housemothers value the girls regardless of the abuse, they still long for the girls to regain their social status and honor by presenting themselves in society according to underlying cultural values and expectations. This is prioritized ahead of their spiritual aspirations for the girls and their psychological needs.

They are very much aware of the shame and rejection girls have and will suffer when facing society and realize the girls will have to reintegrate in the community. However, the way in which they aspire for the girls to reintegrate is through self-determination, to a degree that seems to contradict their collectivist values. It appears that once out of the social unit, it is a girl's responsibility to transform herself, and personal autonomy takes on an importance seen in individualistic cultures. The Housemothers seem to focus on such individual development and personal responsibility, while aiming ultimately for the girls to become respected members of their cohesive society again.

8 HOUSEMOTHERS' VISION ON CARE

Previous chapter provided an analysis of the Housemothers' vision on the girls, based on cultural values and structure, sometimes in relation to Christian beliefs. This chapter will continue to analyze the collected data presented in chapter 6, this time in relation to Housemothers' vision on care. Based on the pastoral framework presented in chapter 5 and Housemothers' vision of the girls given in the previous chapter, the following four topics will be analyzed in terms of their implications for the Pastoral models of care and underlying Christian beliefs of the Housemothers.

And so this chapter focuses on the following sub questions of this study:

- What is the Housemothers' vision on care for the girls at the Center?
- Which underlying Cultural values and beliefs are shown in this vision?
- Which scripture and Christian beliefs are in line with their vision on care?
- What is the relation between their Cultural and Christian beliefs?
- What do the Housemothers see as practical outcomes of their vision on care?
- Which of these values and beliefs are seen (mostly) in the Housemothers' practice?

8.1 HOUSEMOTHERS' FOCUS ON BUILDING RELATIONSHIPS

Summary of Housemothers vision on the girls

When the Housemothers share their vision on care, their primary focus goes to building relationships with the girls at the Assessment Center. This is related to the way the Housemothers value sexually abused and exploited girls, who are often rejected and looked down on in the Cambodian society (section 7.1). Based on their Christian beliefs the Housemothers want to approach the girls in a respectful way and tend to look past the abuse and loss of social status. Without judging the girls for the abuse Housemothers focus on a girl's 'heart' and value her for the person that she is.

Main findings

The girls often feel lonely, scared and hopeless when they arrive at the Assessment Center. Many girls are distrustful and refuse to talk or interact with other children and caregivers.

In response to the social rejection and girls' emotional expression the Housemothers focus their care on building relationships. A Housemother shared: *"I want to make a girl feel close so she can open up and trust"*. The Housemothers' care focuses on building trust and a close relationship in particular by:

- a. Receiving the girls without judgment
- b. Providing a safe and loving environment
- c. Interacting and spending time with the girls
- d. Offering comfort and support
- e. Being patient

The Housemothers expressed this focus on building relationships, while underlining aspects of care in several Bible passages.

a. Receiving the girls without judgment

The Housemothers want to receive the girls without judgment similar to the role of the father in the story of Luke 15:11-31. Here the father receives his lost son with open arms and restores his position in the family. All the Housemothers could relate to the care that is provided in this story and show the same acceptance toward the girls. Like the father, the Housemothers want to receive every girl as if she was their own daughter and feel compassion for the girls in their situation.

b. Providing a safe and loving environment

Housemothers' vision for a safe and loving environment was expressed most obviously through their response to the role of the Shepherd in the story of the lost sheep (Luke 15:4-6). Here the Shepherd goes out to look for his lost sheep and carries it back home on his shoulders. Several Housemothers recognized themselves in the role of the Shepherd, when caring for the girls who feel scared, angry and restless and often make an attempt to run away. Based on their focus and responsibility for a girl's safety, the Housemothers expressed the need to create a loving environment. In this story the Housemothers stressed on the love and trust between the Shepherd and his sheep. While referring to a girl's physical and mental needs, the Housemothers emphasize the Shepherd's effort to reach out to the sheep and provide a safe place. One Housemother described the girls as *'being lost in themselves'* after the abuse and loss of prospect, trust and human rights. Here the Housemothers expressed that they want to care for the girls by giving love and build a close relationship, so the girls will feel warm, safe and supported. The Housemothers see the need to reach out and restore the mental loss that

the girl has suffered. As one Housemother shared, *“The girls will trust us when they know we love them.”*

c. Interacting and spending time with the girls

Housemothers' emphasis on spending time with the girls was expressed through the story of Jesus interaction with sinners (Luke 15: 1-2). Here Jesus is surrounded by people who have been disregarded by society, yet Jesus shows kindness and engages with them by sharing a meal. Two Housemothers expressed they want to follow these teachings, by focusing their care on building relationships and spending time with the girls, and thereby removing any perception of judgment of the girls. Several Housemothers shared how such open-minded approach has taught them to see a girl's inner struggles with her history of abuse and shame. This inspires them to engage with the girls and build a close relationship through; spending time with them, often using different activities such as singing and playing together. The Housemothers say that during their stay at the Assessment Center *“girls learn that the Housemothers don't look down on them”* - they only learn this through the high level of interaction between the girls and the Housemothers.

d. Offering comfort and support

Once a trust relationship begins to establish, the Housemothers continue to build by offering comfort and support. In response to the girls feeling unhappy, anxious and sad, the Housemothers try to comfort the girls by being close to them and listen to their problems. Even when the girls are acting out, not willing to join activities, or reject the care that is provided, the Housemothers say they still need to pace and 'sit near' to the girls in order for them to feel consoled. Early on, the Housemothers offer comfort to the girls primarily through listening to them and just by being present. They say the girls worry a lot about their situation and by listening the Housemothers try to gain better understanding of their personal circumstances. As one Housemother shared *“We need to understand the girls, to know how hurt they are.”* When the girls then start to share their problems, the Housemothers actively comfort them by offering support and encouragement or advice.

e. Being patient

While sharing this vision on care and building relationships, the Housemothers strongly expressed the need for them to be patient. According to their experience, it takes a long time before the girls start to trust them and feel safe within the relationship. Therefore the

Housemothers need to be determined and persevere in their care and love for the girls: *“don’t give up”*. They give the girls time to adapt without pressure to talk about their situation. Several Housemothers also expressed the need to be forgiving when the girls make mistakes, break the rules or reject their care. As one Housemother described *“the Housemothers need to wait long before the girls love the Housemothers back”*

This vision and focus on building relationships, results in the following practical outcomes: The Housemothers say they need to love, pace, accept, care, wait, value, reach out, protect, spend time, listen, play, sing, comfort, be close, support, encourage, provide, forgive, offer options and freedom. This requires the Housemothers to be sincere, loving, patient, understanding, available, trustworthy, gentle and personally engaged.

Indicators of a pastoral model and underlying Christian beliefs

Pastoral role: The Housemothers’ primary focus - on building relationship through interacting with the girls- characterizes a pastor in the role of Companion. This pastoral role is seen in an equi-human pastoral model (Firet 1968). This model works from a community centered concept of care, which requires not only a professional, but foremost a personal approach from the pastor, to show compassion by participating in real life experiences with the respondent. Housemothers expressed such interpersonal approach when they described their role is to be available, loving, understanding, patient, and personally engaged. With practical outcomes to love, pace, accept, listen, play, sing and be close, the Housemothers reveal a present based approach in their vision on care.

In both models (equi-human and presence based) the pastoral role of Companion requires a personal commitment and an attitude of friendship, solidarity and humanity. The Housemothers show such relational approach, when they described their vision for a safe and loving environment in relation to the story of the Shepherd. The Housemothers could easily have focused on the leadership or strength of the Shepherd who carries his lost sheep home, but instead the Housemothers underlined the compassion of the Shepherd and a preserved trust and loving relationship between the two. In the same way the Housemothers want care for the girls at the Assessment Center through building trust and relationships. Once a girl feels safe and ‘warm’ in the relationship, the Housemothers can approach the girls and offer comfort and support. Housemothers’ personal involvement also shows when they express happiness when the girls are happy and desire for reciprocity in the relationship.

Christian foundation: A Companionship role also implies a theology that is based on brotherly love and God's presence in human relationships. This theology lies in the message of the New Testament to show brotherly love to love your neighbor like you love yourself. Ganzevoort & Visser described this love as "to like" another person and to treat others as if they were a part of one's family. While being present in daily life a pastor as a Companion must be flexible; able to take on a role in the situation fitting for the fulfillment of God's purpose. The goal, based on brotherly love is humanization; not intervention or change. The Housemothers articulated brotherly love as a theological base when they relate their care to the story of the father and his lost son. Following the father who restores his son's position in the family, the Housemothers want to receive every girl as if she was their own daughter. They aim to restore the loss girls have suffered. It is through the care relationship that the girls can experience love and learn to trust again.

The Housemothers also showed a resemblance with Christian beliefs that underlies a presence approach when they focused on Jesus's interaction with sinners. As Ganzevoort & Visser described, the theology of the presence approach lies in the way God becomes present throughout the life of Jesus Christ. His presence in this world is seen when people show care and compassion towards each other. When there is true presence in a human relationship, there is grace and salvation. A pastor in the role of Companion allows God's spirit to work throughout interpersonal relations and solidarity. Several Housemothers base their interpersonal approach on Jesus's kindness and interaction with people who are rejected in society.

Pastoral encounter: The way the Housemothers value the girls in their care, based on their humanitarian vision, is also in line with a pastor in the role of Companion. The pastor as a Companion aims for an equal encounter in the relationship, based on human equality and unconditional dedication. Mutual trust and involvement are exchanged in a subtle balance between giving and receiving in the pastoral relationship. Therefore Ganzevoort & Visser speak about an alliance between the pastor and the respondent in an equi-human pastoral relationship based on fundamental human qualities.

By valuing the girls who are disgraced and rejected in society, the Housemothers seem to indicate a similar human equivalence in their outlook on the girls. They respect the girls and value them in the same way as they would value others in society. It seems that with their presence in the relationship the Housemothers try to raise the girls up, as if to draw them to an equal position. The Housemothers work towards an alliance between them and the girls in their care and express the need to patiently wait for the girls to respond to their care. It is after the

girls start to feel safe and gain trust, the Housemother can gain understanding of their situation. This is similar to the way a pastor in an equi-human model aims for humanization and empowers people to develop.

Considerations: The Companionship role also implies the pastor in a 'not-knowing' position (relying on the process of the respondent) and focus on peoples' life story (prior to the story of God). If these particular elements also agree with Housemothers vision will be further analyzed in the next sections.

8.2 HOUSEMOTHERS' FOCUS ON TEACHING AND ADVICE

Summary of Housemothers vision on the girls

As soon as the Housemothers established a relationship with the girls, their care focuses on advising them in social aspects of life. This is related to Housemothers' desire for the girls to become strong women who have a good lifestyle and overcome the disgrace they have suffered in society (section 7.2). Due to the correlation in a collectivistic culture between psychological needs and social aspects of life, such social recovery is perceived to be required for the girls to overcome their shame and sadness. In line with their cohesive culture the Housemothers emphasize the need for the girls to regain their social value, in order for them to grow confidence, self-love and achieve an emotional recovery.

Main findings

In response to these psychological and social needs, the Housemothers focus on the girls' future and on social change. Once they build a relationship with the girls and gain more understanding of their situation, Housemothers aim to advice girls on social aspects of life. This was expressed through the role of the Shepherd in Luke 15:4-6. Besides focusing on the trust relationship between the Shepherd and his sheep, the Housemothers also emphasized the Shepherd's responsibility to help the sheep in its lost situation. Like the Shepherd, the Housemothers want to improve girls' circumstances and guide them towards a better life. Even more; by providing care and opportunities, the Housemothers want to restore the loss that the girls have suffered and "*make them whole*" again. Following their own vision on a desirable future, they approach the girls as individuals who need guidance in becoming respected members of society again. This is based on the perception that healing and improvement lies in the future and in acceptance by Cambodian society. The most important way to achieve this is by giving the girls the tools and knowledge to change their situation by changing their behavior. Therefore the Housemothers focus their care on girls' social recovery and social behavior by:

- a. Helping and encourage the girls towards change.
- b. Advising the girls on social aspects of life.
- c. Teach the girls on social and spiritual aspects of life.

The Housemothers expressed this focus while underlining aspects of care in several Bible passages.

a. Helping and encouraging the girls towards change.

In response to girls' social withdrawal, worries and hopelessness, the Housemothers see the need to talk to the girls and encourage them. Besides referring to soothing aspects of this word, Housemothers moreover described their encouragement in terms of activating and advising the girls. The Housemothers make a real effort to motivate the girls to change themselves: as one Housemother expressed "*We have to try hard.*" This includes encouraging girls to think about their future, reach for their goals and develop a good lifestyle, but most reinforcement goes towards girls' developing skills and receiving an education.

b. Advising the girls on social aspects of life

Offering advice is an essential part of Housemothers' vision on care and response to girls' psychological and social needs. Directive advice is perceived to be required, even though Housemothers ultimately acknowledge a girl's self-determination. The Housemothers say the girls cannot change their situation by themselves. As one Housemother explained; "*If there is no advice, a girl doesn't know what is wrong and cannot change.*"

In line with Housemothers' desire for the girls to regain their social value, the Housemothers correct girls' social behavior in an attempt to help them be a 'good person' with a good lifestyle. Through normative advice the Housemothers guide the girls to good behavior: to love others, help her family, focus on an education, join long-term aftercare programs and maintain personal hygiene. In relation to the sexual abuse and rejection by society, Housemothers' advice varies. They encourage the girls to be brave and strong women who concentrate on their future and change their lives. Yet the Housemothers define 'strong' in different ways: One Housemother shared that a girl is strong when she talks about the abuse and asks for advice. Others say the girls are strong when they don't remind themselves about the abuse and advise the girls to stop thinking about what happened. One Housemother expressed that a girl is strong when she keeps her feelings inside. Concerning the response of society to abused girls the Housemothers express the need for the girls to smile and show people that life is good. With this advice the Housemothers say: "*We help a girl change; she gets a new life and good care.*" Besides articulating their advice, the Housemothers say they also need to set an example with their own lives.

c. Teach the girls on social and spiritual aspects of life

The Housemothers want to help the girls by teaching them on social and spiritual aspects of life. When new girls at the Assessment Center feel scared, restless and captured, the Housemothers explain to the girls why they have to stay in the Assessment Center and teach them the common rules. These rules are repeated once every week. In relation to the sexual abuse and exploitation, the Housemothers want to teach the girls about '*the bad things*'; they say the girls need to learn the difference between good people they can trust and bad people who can harm them. Therefore the Housemothers try to build a trust relationship with the girls and teach them how to protect themselves. The Housemothers also expressed the need to teach the girls about self-love and forgiveness.

Besides educating the girls on social aspects of life, all but one Housemother expressed a desire to teach the girls about the Gospel. These Housemothers focus their care on girls' spiritual needs in relation to their psychological needs. When the girls feel lonely and hopeless the Housemothers share about the Gospel in order for the girls to feel loved and accepted by Jesus. They tell Biblical narratives and explain that Jesus wants to help them and has a plan for their lives.

Secondly, many Housemothers teach the girls about the Gospel based on a desire for the girls to become followers of Christ. After experiencing Jesus's love themselves, the Housemothers hope the girls will seek God and have spiritual growth. One Housemother teaches the girls the difference between Buddha and Jesus. Others sing songs about receiving Jesus in your heart. This focus on receiving Jesus became most clear when several Housemothers underlined the story of the sinner who turns to God (Luke 15:7). Their teachings encourage the girls to turn to Jesus, like the thief in the story turns to God.

Thirdly, and in relation to the same story, a few Housemothers expressed to focus their Biblical message on girls' behavior. They say: "*It is important to show the Bible, so people learn what they did wrong and can change.*" These Housemothers want the girls to reflect on their 'habits' and develop proper behavior based on the God-story. Here the Housemothers teach the Gospel in the hope this will result in the girls developing good behavior.

This vision and focus on encouraging, advising and teaching the girls results in the following practical outcomes: The Housemothers say they need to help, guide, talk, explain, direct, encourage, complete, advice, improve, support, teach, activate, restore, provide, testify, correct,

set an example and offer care, opportunities, hope and supplies. This requires the Housemothers to be a patient, trustworthy, forgiving, understanding role model and teacher.

Indicators of a pastoral model and underlying Christian beliefs

Pastoral role: In comparison to the four pastoral roles Ganzevoort & Visser describe, Housemothers' focus on advising the girls once they have established a relationship indicates the role of Helper. A pastor in the role of Helper is seen in a therapeutic pastoral model and supports the respondent in discovering and overcoming existential problems and questions in life. This is based on the assumption that psychological disorders are related to existential crisis and inextricably bound to spiritual questions (Boison). Therefore the main focus of a pastor in the role of Helper goes to people's experiences (Tillich), in which the pastor supports the respondent to grow and overcome difficulties. Similar to a pastor in the role of Helper, the Housemothers focus their care on girls' experiences and problems. In response to girls' psychological and social needs the Housemothers have described 'offering advice' as an essential part of their vision on care. They approach the girls as individuals who are in need of guidance to become respected members of society again. With practical outcomes to explain, direct, complete, teach, restore, provide, testify and correct the girls, the Housemothers want to help the girls to change their situation.

According to Ganzevoort & Visser the intention of a pastor as Helper is to inspire and encourage self-actualization by revealing and overcoming inner obstructions. The pastor empathizes with the respondent and supports an exploration and a self-discovery process by reflection on 'real-life' together. Here everything else becomes subservient to the pastoral goal of stimulating and internal breakthrough. This requires both theological and psychological expertise of the pastor, which will be applied according to the needs that occur and without preference to any particular need. The Housemothers work towards girls' self-actualization within a collectivistic cultural perspective, and therefore focus on encouragement and advice in social aspects of life. Based on their desire for the girls to become strong women, the Housemothers motivate the girls to think about their future and develop a good lifestyle, to facilitate a social recovery. With their focus on change and advice on social aspects of life, the Housemothers try to create a breakthrough and help the girls' overcome their inner obstructions by regain their social value.

Besides educating the girls on social aspects of life, the Housemothers also apply theological knowledge in order to inspire girls' self-discovery process. In response to girls' despair, the

Housemothers try to offer them a sense of hope and belongingness by sharing the Gospel. They focus on the message of Jesus's love and God's guidance in people's lives, as shown in Biblical narratives. Through the story of God, the Housemothers try to offer the girls comfort and support and to help girls reflect on real life - once again trying to create a breakthrough and (social) change in girls' lives. In line with a pastor in the role of Helper, the Housemothers share about the story of God in relation to girls' needs and experiences. Nonetheless, when the Housemothers share the Gospel and encourage the girls to reflect and change in relation to the story of God, they reveal a normative approach in their vision on care.

Christian foundation: A pastoral model with the role of Helper is based on the theological assumption that answers to the problems of human existence are given, and can be found, in the Christian tradition. Therefore the pastor as Helper places the theology at people's disposal, where it becomes subservient to real life experiences. The theological values need to be assessed on their relevance to the experiences of the respondent. They can have a supportive role to the therapeutic process of the individual but don't have to become explicit in the pastoral encounter. The pastoral nature of the relationship is assured in the Christian inspiration of the pastor, preceding the professional relationship.

The Housemothers have showed how Christian beliefs foremost inspire and precede their engagement and interpersonal relationship with the girls in their care. They expressed a theology based on the Biblical message of brotherly love and God's presence in this world throughout the life of Jesus Christ and His followers.

With their focus on teaching and advice however, the Housemothers also apply Christian beliefs in the pastoral encounter as well. Like the Shepherd who first needs to build a trust relationship with the sheep, before he can start to lead and the sheep is able to follow, the Housemothers want to pace and listen to the girls, after which they can offer encouragement and advice. At this point, the Housemothers display characteristics of a pastor in the role of Helper. They share the story of God in order to comfort the girls, but also in response to girls' experiences and social needs and in an attempt to facilitate reflection and then change. By doing so, the story of God becomes subservient to the needs of the girls, as a method for transformation. Their vision on education and advice indicates a combination of social and theological expertise in their vision on care as well as a strong focus on people's life stories.

Several Housemothers who emphasize with the story of the sinner who turns to God and teach about the Gospel based on their personal desire for the girls to become followers of Christ reveal a more superior role of the story of God in their vision on care. The balance between

people's life story and the story of God in Housemothers' vision on care will be further analyzed in the following section 8.3.

Pastoral encounter: In a therapeutic model of care, the pastor perceives the respondent as someone in need of support to overcome problems in life (Ganzevoort & Visser). The Housemothers reveal a similar outlook on the girls, when they express the girls cannot change their situation by themselves. Their vision shows that in order for the girls to change, the Housemothers need to offer advice. When the Housemothers set an example with their own lives and encourage towards change, the girls can reflect on their situation and behavior. By doing so, the Housemothers place themselves in a knowing position, which automatically places the girls in a receiving position. Therefore Housemothers' vision on care indicates an unequal encounter in the relationship; a power relationship based on Housemothers' expertise. The authority of a pastor in a therapeutic pastoral model puts the respondent in a dependent position. Such a power position of the pastor can be perceived to be negative in a care relationship, but when power is seen as the ability to define the behavior, feelings and thoughts of an individual it can as well be used in a positive way (Ganzevoort & Visser). This unequal relationship between the Housemothers and the girls can be expected within the high power distance cultural context of Cambodia. In general this context is part of the cultural heritage and not qualified as a negative.

Considerations: The role of Helper in Housemothers' vision on care shows significant differences to the previously revealed role of Companion. With the role of Helper the Housemothers reveal an unequal encounter in the pastoral relationship, where they place themselves in a knowing-position, most authorized to speak. This pastoral encounter is fundamentally different from the previously presumed equal relationship that comes with a pastor in the role of Companion who places the respondent in the knowing-position. In both roles, the Housemothers value the girls and express the need to listen to their stories, but after the Housemothers gain an understanding of the situation, their vision and desire for change becomes the priority, revealing the role of Helper. It seems the Housemothers place the girls in a knowing position when it comes to their past, but place themselves in a knowing position on recovery in the future.

In line with a therapeutic pastoral model, Housemothers' vision for education and advice focuses on creating change in the life of the respondent. Their encouragement of change is inconsistent with previously revealed indicators of an equi-human and presence based

approach, which focuses on solidarity and humanization and not on intervention or change. When the Housemothers combine their primary focus on building relationship with a desire for change and guidance in girls' lives, the presence approach of the Housemothers can be seen as a precondition in Housemothers' therapeutic pastoral model towards change. With both pastoral roles of Companion and Helper, the Housemothers stress the importance of the relationship and connection to real-life experiences. The relationship in a therapeutic pastoral model however, can be seen not as the purpose of the pastoral model but as a necessity for further intervention and change.

8.3 HOUSEMOTHERS' FOCUS ON THE STORY OF GOD IN RELATION TO GIRLS' LIFESTORY

Summary of Housemothers' vision on the girls

The balance between Housemothers' focus on the story of God and their focus on the story of the girls in their care is related to the way the Housemothers prioritize the needs of sexually abused and exploited girls in their care. The Housemothers show a strong focus on girls' social needs in response to their psychological needs (chapter 7.3). Here the Housemothers don't necessarily aim for a mental recovery process, but emphasize the need for the girls to have a social reintegration. They express the need for the girls to 'grow in society' and focus their care on improving the circumstances by changing girls' behavior and attitude.

Main findings

With this focus on a social recovery, the Housemothers stress the social and human aspects of daily life. While doing so, Housemothers' care shows a strong emphasis on girls' personal life stories. At the same time the Housemothers identify girls' spiritual needs and express a desire for the girls to have spiritual growth. For that reason this section will analyze the balance between Housemothers' focus on girls' personal life story and focus on the story of God. So far, the vision on care has shown to be more or less the same across different Housemothers. However, when it comes to their core of their Christian beliefs and the place of the story of God their care, differences in vision among the Housemothers emerge.

Analysis of a more or less profound position of the story of God in Housemothers' care shows:

- a. The story of God inspires and provides the foundation for Housemothers' vision on care.
- b. The Housemothers explicitly share the story of God in relation to girls' life stories.
- c. Several Housemothers perceive the story of God as a crucial part of their care.

The Housemothers expressed this focus on building relationships, while underlining aspects of care in several Bible passages and reflecting on their care practice.

- a. The story of God inspires and provides the foundation for Housemothers' vision on care.

When talking about the passage of Jesus interaction with sinners (Luke 15:1-2) several Housemothers shared how Jesus's kindness and acceptance of people who are rejected by society inspires them to love and receive the girls in their care. Furthermore, Jesus's example teaches the Housemothers not to judge but to look past the surface and value the girls for who

they really are. Through spending time with the girls, the Housemothers want to reach out and build loving relationships with the girls. Subsequently these close interaction and experiences themselves then fuel the Housemothers' compassion and vision on care. Other Housemothers disclosed a similar inspiration by God's story when they focus on Jesus love and blessing for children. When the girls wonder why they are loved and cared for, the Housemothers explain their care in relation to the love of God. This reveals how the story of God underlies Housemothers' care, but that the care itself focuses on girls' life story and daily needs.

b. The Housemothers explicitly share the story of God in relation to girls' life stories. Besides founding their care on the Word of God, the Housemothers also explicitly share the story of God in relation to girls' life story. They describe teaching about Jesus, the Gospel and the Bible as part of their care. Aside from the weekly devotions the Housemothers feel moved to share often, even daily³⁰, the story of God in response to girls' circumstances.

The Housemothers testify to Jesus's love and His desire to be near in order to comfort the girls who feel sad and lonely. When the girls are ashamed or depressed, several Housemothers tell them Jesus doesn't reject people and talk about His love and acceptance; *"Jesus loves us and doesn't punish us."* The Housemothers share Biblical narratives in relation to girls' problems and life stories. One Housemother for example, shares the story of Josef who is sold by his family (Genesis 37) and stresses God's plan in people's lives in the hope the girls will stop feeling angry. Through these stories the Housemothers try to offer them hope for the future.

The Housemothers also share explicitly the Word of God based on their own desire for the girls to receive Jesus. The Housemothers believe Jesus can release the girls from their fear, anxiousness and worries. The Housemothers teach the girls that God is near although we can't see Him. They believe God watches over the girls and encourage them to pray when they feel lonely or afraid. Furthermore the Housemothers share the Gospel in the belief that following Christ brings prosperity in life. One Housemother expressed this believe with a painting of a tree; *"a very strong tree that lives near the water. The water is God's Word. The tree has a lot of fruit; it is growing strong and prospers."* Based on their desire for the girls to found their live in

³⁰ When reflecting on their shifts, the Housemothers showed they don't share about the story of God during every shift, because they themselves or the girls are often involved in other activities. If the Housemothers share about the story of God it is mostly between 7-9 am and 4-9 pm, when there is free time.

Christ and strive for spiritual growth, the story of God becomes an explicit part of Housemothers' vision and practice and they apply the story of God in line with girls' feelings and experiences. This reveals a fine balance in which the Housemothers try to teach and interpret the Word of God but only in relation to girls' needs, experiences and life story.

c. Several Housemothers perceive the story of God as a crucial part of their care. Several Housemothers believe that *"it is the Word of God that brings change"* and see a strong need for the Gospel in the girls lives. This was expressed through the story of the sinner who turns to God (Luke 15:7). While focusing on social aspects of live, the Housemothers say people need to reflect on the Word of God and learn to change their behavior. Therefore the Housemothers share about the Gospel in order for the girls to achieve social and spiritual transformation.

A few Housemothers focused on a transcendent aspect of the story of God in their vision on care and recovery. They say the girls cannot really change themselves; it is only God who can transform lives. They believe God chooses people and stress the need to pray for the girls in order for them to find God. These Housemothers show a strong focus on conversion when they teach the girls about the story of God in relation to obedience and salvation. They explain to the girls about sin, eternal live, hell and forgiveness and encourage the girls to trust God and convert themselves. Their message expresses receiving Christ as a precondition to His provision, saying *"when we believe, Jesus can help us."*

This shows a different balance between the story of God and girls' life story than Housemothers revealed so far. In this vision the story of God becomes superior to the story of the girls, when the Housemothers see the need for the girls to align their life to the story of God.

The Housemothers' vision on the story of God as explicit part of their care results in the following practical outcomes: The Housemothers say they need to testify, guide, pray, share, correct, forgive, help, teach, convert, explain, sing, and read about the story of God. This requires the Housemothers to be mature Christians who share openly about their faith.

Indicators of a pastoral model and underlying Christian beliefs

The story of God in Housemothers care: So far Housemothers' vision on care indicated towards pastoral models with an existential focus on real life experiences. This is in line with their outlook on the girls, in which the Housemothers identify girls' psychological and social needs prior to their spiritual needs. The Housemothers reveal a strong focus on girls' personal life stories, based on the Biblical conviction of brotherly love and their desire for the girls to regain social value. The Housemothers try to achieve humanization and social recovery by offering care, interpersonal relationships and advice. With this focus on human existence, the story of God precedes the pastoral relationship; implying a subservient role of the story of God in the pastoral communication.

However, after the Housemothers have focused on girls' experiences and gained understanding of their situation, the Housemothers express the story of God as an explicit part of their response to girls' personal life stories. The way Housemothers apply the story of God in relation to the story of the girls and the associated underlying Christian beliefs can be further understood through pastoral models in which the story of God has a more prominent role. When the Housemothers explicitly share about God after they focused on girls' experiences, their vision on care either indicates Christian beliefs in line with either a hermeneutic pastoral model (where people's experiences are interpreted in relation to the story of God), or with a kerygmatic pastoral model (where there is a fault line between people's experiences and the story of God).

A hermeneutic approach in pastoral care: A hermeneutic pastoral model aims for exploration of human experiences in themselves and in relation to the story of God. It is based on the human need to interpret life and search for explanations for the things that 'happen' to us. Ganzevoort & Visser present this model as an open and flexible vision on pastoral care. It supports people in developing a personal life story through which experiences receive meaning and value. In this model, the pastor is an Interpreter who empowers the respondent to overcome inner obstructions and gain self-understanding, but also facilitates exploration of their individual story in the broader concept of Christian stories and tradition, without pretention on truth. There is no prestige or objective knowledge to elucidate this existence, there are only human interpretations.

At first Housemothers' desire to share explicitly about the story of God in relation to the girl's life story, seems to indicate a vision on care in line with a hermeneutic pastoral approach. In response to girls' psychological needs, the Housemothers place their experiences in a broader concept of Christian stories and beliefs. They long for the girls to gain a sense of hope and

belongingness in relation to the story of God. When the girls feel sad and lonely, the Housemothers talk about Jesus's love for them. When the girls are scared and ashamed, the Housemothers share about the way Jesus accepts people without punishment. When the girls feel hopeless and depressed, the Housemothers share God's divine plan for people's lives. When the girls are anxious and worried, the Housemothers share the way Jesus wants to help people. By doing so, the Housemothers try to offer comfort and support by sharing about the Gospel and apply the story of God in relation to the emotions and experiences of the girls in their care.

Their message however, is actually based on Housemothers' own interpretation of Biblical narratives and the way they themselves find meaning in life. Thus, it does not aim for reflection nor interpretation by the girls' themselves, as would be desired in a hermeneutic approach. Rather than facilitating an encounter between girls' life story and the story of God, the Housemothers moreover coordinate and direct the encounter between the two stories in pastoral care. Even though the Housemothers relate the story of God to girls' inner struggles, the interpretations are offered to the girls, and not discovered by the girls. This conflicts with the pastoral role of Interpreter, as was described by Ganzevoort & Visser. Although the pastor as Interpreter does offer theological and psychological knowledge, it is offered without a pretention to truth. The pastor encourages the respondent to reflect on life and the story of God to develop a personal truth, without superiority of professional expertise or Biblical prestige. Such a superior role of the story of God and Housemothers' normative explanations indicates more towards a pastor in the role of Witness, than a pastor in the role of Interpreter.

A kerygmatic pastoral approach: A pastor in the role of Witness is seen in a kerygmatic pastoral model, where the pastor proclaims the Word of God transcendent and sometimes contrary to people's beliefs. The pastor is called to be a servant of the story of God in this existence, and presents God's revelation throughout all human life experiences. This creates a fault line between normal interpersonal conversation and the encounter with God in the pastoral relationship. The pastor focuses on the story of God, grace and redemption, based on the assumption that people need to receive the Word of God in their personal situation in order to receive salvation. A pastor in the role of Witness has the intention to guide individuals to proclamation and to God, through lecturing, clarifying and directing the respondent in the pastoral relationship.

Similar to these interventions of the pastor as Witness, the Housemothers described the need to testify, guide, pray, share, correct, forgive, teach, convert, explain and sing or read about the

story of God, as practical outcomes of their vision on care. Even though the Housemothers tend to relate the story of God to girls' inner struggles and only after they paced with the girls, their messages is normative and based on Housemothers' own interpretation of Biblical narratives. It is an expression of Housemothers' convictions and faith in God, when they share with the girls that God watches over them, has a plan with people's lives and can release them from their worries. The interpretations of girls' life story in relation to the story of God do not emerge, but are given to the girls from 'outside'.

Like a pastor as Witness, the Housemothers present the story of God transcendent to girls' life story and encourage the girls to reflect on their lives and change according to the Biblical Testimony. This vision becomes most clear, when several Housemothers underlined the story of the sinner who turns to God. Here the Housemothers expressed a need for the Gospel in people's lives in order for them to reflect on their situation in relation to Scripture and adjust their behavior accordingly. This normative approach of the story of God in response to girls' experiences is also seen in the way the Housemothers tend to share Biblical narratives with the girls. For example when a Housemother explained she shares the story of Josef, due to the resemblance between girls' experiences and Josef's experiences, but based on the thought that the girls should stop feeling angry because God has a plan with their lives.

Even though the Housemothers primarily focus on girls' experiences and life story through building close relationships, in the way they teach the Housemothers present the story of God transcendent to the story of people. Through their teachings most Housemothers tend to shape and direct the girls based on the authority of the story of God in people's lives, even when it is contrary to the beliefs of the respondent. The Housemothers see the need for the girls to align their life with the story of God. When they apply the story of God based on their own interpretations the Housemothers are likely to overrule (and not incorporate) the spiritual principles of the girls, who have often been raised in the Buddhist tradition. Like a pastor as Witness, Housemothers' vision on care reveals a fault line between the normal interpersonal conversation and the encounter with God in the pastoral relationship. The Housemothers focus on girls' psychological and social needs prior to their spiritual needs in their outlook on girls. But when it comes to their spiritual needs, the Housemothers place the story of God transcendent to the story of people.

Christian foundation: The theology behind a pastor in the role of Witness lays in the conception that life and humanity can only be understood in a true encounter with God. The Biblical Testimony is seen as the foundation of true human existence. It comes to people from outside

and must not be diverted by human experiences, questions or internal struggles. Core to the kerygmatic approach is the assumption that God autonomously saves people, which then qualifies people as sinners in need redemption. Therefore the pastor in the role of Witness focuses on sharing the Word of God in the pastoral relationship, while stressing confession, conversion and receiving forgiveness. Like a pastor in the role of Witness, the Housemothers show it is their belief that the Word of God creates change and that receiving Christ will bring prosperity in live. Each Housemother expressed a desire for the girls to base their live on Christ and have spiritual growth. Several Housemothers expressed receiving Christ as a precondition for receiving Gods' provision. Based on these convictions the Housemothers focus on obedience and salvation when they teach girls about the story of God. Their focus on conversion can be implicit when the Housemothers share Biblical narratives in order to comfort the girls in their care, or explicit when the Housemothers teach about sin, eternal live, hell and forgiveness, and strongly encourage the girls to receive Jesus. Similar to the assumption in a kerygmatic pastoral model that God autonomously saves people, several Housemothers expressed the belief that it is God who chooses people and it is God who can transform the lives of the girls. Although the Housemothers value the girls in their care and don't approach them as people who have done something wrong, their focus on conversion to God does qualify people as sinners in a religious viewpoint. The girls need to be given the Word of God, in order for them to change spiritually and socially.

The pastoral encounter: The superior role of the story of God and the calling of the pastor to be a Witness and servant of the Word of God, creates an unequal relationship between the pastor and the respondent, similar to that between a teacher and a student. The pastor in a kerygmatic model is in a knowing position and due to the theological expertise most authorized to speak. This places the respondent, who is seen as a sinner who needs to turn to God, in a receiving position. Based on the Biblical mandate and calling of the pastor to represent God's revelation, the pastoral relationship becomes hierarchic. According to Ganzevoort & Visser, such strong focus on sharing the story of God can hamper the pastor to fully understand and recognize the respondent in the pastoral encounter and acknowledge their experiences.

In the way the Housemothers apply the story of God as part of their care, they reveal an unequal pastoral relationship based on their Christian beliefs and desire for the girls to receive Christ. Similar to their vision to educate and advise the girls in their care, the Housemothers share the Gospel from a power position. By offering their theological knowledge in a normative way and from a desire to create spiritual and social change, the Housemothers place

themselves in a knowing position. Both the story of God and the knowledge of the Housemothers seem to be superior to the story of people.

Consideration: The Housemothers in the role of Witness show similarities with the previous revealed role of Helper in a therapeutic pastoral model, but tends to be contrary to the role of Companion in an equi-human pastoral model. A pastor in the role of Witness who shares theological expertise and a pastor in the role of Helper who offers theological and psychological expertise, both take on the knowing-position in the pastoral encounter, creating an unequal relationship. With both roles the Housemothers emphasize on the need for change in the lives of the girls and say this change requires them to guide and direct the girls in social and spiritual aspects of live. With the role of Helper however, the Housemothers seem to lean more towards the story of people then the story of God in their vision on care. When combining the role of Helper and Witness, and the way they apply the story of God, their vision continues to focus on girls' life story and experiences prior to the story of God, but reveal a dominant position of the story of God.

By sharing explicitly about the Gospel to guide and transform the lives of the girls, the Housemothers reveal a fault line between their primary focus on building relationships in a presence based approach. Contrary to the implied equal encounter between a pastor as Companion and the respondent in the relationship where the story of God precedes the pastoral encounter, the Housemothers now show a superior role of the pastor and the story of God in a kerygmatic pastoral model.

8.4 HOUSEMOTHERS' RESPONSIBILITY AND FOCUS' ON TRANSFORMATION

Summary of Housemothers' vision on the girls

With a strong focus on change, the Housemothers express their responsibility to provide care that transforms the lives of the girls. Yet at the same time the Housemothers stress the girls' responsibility to create change (chapter 7.4). They place emphasis on the freedom of choice and self-determination of the girls. In a cohesive social structure such as Cambodia where self is seen as an interdependent entity whose loyalty is highly valued, the responsibility of the girls lies in personal commitment to expectations of society and in becoming respected members of the group. At the same time, the Housemothers place emphasis on the girls' self-determination and independence that includes, but also seem to transcend the collectivistic dimension. The Housemothers express to know very little about the lives of the girls, which reduces their authority and puts the girls in a more independent position.

Main findings

This section shows the correlation between the responsibility of the Housemothers and the responsibility of the girls in the attempt to create change and rebuild their lives. The Housemothers continuously state it is their responsibility to provide care that is characterized by:

- a. A responsibility to provide care that elicits change.
 - b. A responsibility to provide guidance and direction towards change.
 - c. A dual endeavor.
-
- a. A responsibility to provide care that elicits change.

Based on the physical needs of the girls, the Housemothers feel a responsibility to create a loving and safe environment, in which the girls are welcome, protected and have their basic needs met. Based on the social needs of the girls, the Housemothers feel a responsibility to provide interpersonal care in which the girls are loved, valued and accepted. And finally, based on the psychological and emotional needs of the girls, the Housemothers feel a responsibility to provide comfort and support. When fulfilling these responsibilities, the Housemothers' care creates change in and of itself in the lives of the girls. By stepping into a care relationship with the girls, the Housemothers embody a fundamental change; rejection to acceptance.

In the collectivistic culture of Cambodia, receiving the respect of the social group is vital in creating a sense of personal belonging and self-confidence. Thus when the Housemothers

express they desire to *'be near'* the girls, they are extending an invitation for change, beginning in their own realm. When the Housemothers bring change into a girls' social circumstances, this can lead to psychological transformation over time. In this safe environment the girls can experience love and care, which consequently elicits a response from the girls. While the responsibility of the Housemothers is to provide a loving relationship, the Housemothers state that the response of the girls is not within their control. However, this secure place creates a setting in which the girls are invited into a healing change and transformation is consequence of their care relationship.

b. A responsibility to provide guidance and direction towards change.

While the Housemothers express a responsibility to provide care that elicits change, they also express a strong feeling of responsibility to provide guidance that will result in change. They attempt to create opportunities for change by modeling, teaching, advising and guiding the girls. Here Housemothers' vision on care stresses explicitly the need for transformation. In response to the perceived social and spiritual needs of the girls, the Housemothers take a more directive approach to establish change. Their focus on the girls' social needs and social behavior has the aim of social recovery in which the girls regain their social value. This directive approach seems to fit within the Cambodian culture which values hierarchy and has an estimated high power distance (Hofstede). Thus the responsibility of the girls is to then listen, follow and respond to the guidance of the Housemothers. Even though the Housemothers believe that ultimately any change will require the personal commitment of the girls, they express the need to encourage and direct the girls in order to achieve this change. While the Housemothers stress that it is the girls' responsibility to reflect on their life, make decisions relating to their future and work hard on personal and social development, the Housemothers do not necessarily encourage the girls to find their own way. Ultimately Housemothers' care and guidance seem to point out the general way for the girls to commit to.

While the Housemothers initially described their responsibility to create change by engaging in a personal relationship while the girls are at the care facility, their responsibility to provide guidance and advice is based on their long term view of the girls' social reintegration.

c. A dual endeavor

The Housemothers show that the dual responsibility to provide care that elicits change and to provide care that directs change is not the result of contrasting visions among the Housemothers, but intertwine in their vision on care and recovery. When the Housemothers

were asked to state practical outcomes of their vision -by playing a word-game after they reflected on their personal vision on care- most Housemothers paired words that indicate both pacing and leading aspects. One Housemother for example combined the words *PACE*; *“To be near the girls and not give up”*, with *SUPPORT*; *“support the girls by asking questions and give advice even when a girl doesn’t want to talk”*. Another Housemother chose *FREE CHOICE*; *“Housemothers need to give a free choice because the girls have the right to choose what they want, anything, and then they need to do it”*, with *EXPLAIN*; *“The girls need to learn how to protect and love themselves.”* A third Housemother selected *UNDERSTANDING*; *“Housemothers need to understand the girls to know how hurt they are”*, in combination with *CHANGE*; *“When we understand them, then we need to change them.”*

Because these Housemothers combine contrasting approaches within their vision, this duality should not be seen as a contradiction, but as complementary. When studying scripture, the Housemothers underlined the role of the Shepherd (Luke 15: 4-6) and stressed on the twofold in the responsibility of the Shepherd to provide *“a close relationship, so they feel warm”*, as well as to guide and *“complete”* the girls.

Indicators of a pastoral model and underlying Christian beliefs

The pastoral encounter: Housemothers’ responsibility to provide care that transforms the lives’ of the girls in relation to all human aspects - physical, psychological, social and spiritual- stresses their existential focus on real-life experiences and the need for intervention. This confirms the previous revealed role of Helper in a therapeutic pastoral model, where the pastor encourages the respondent to explore struggles and questions in life while aiming for a breakthrough and self-actualization.

As well as perceiving themselves to be responsible for providing guidance and opportunities for change, the Housemothers also indicate an alliance in the pastoral encounter, when they stress on girls’ own responsibilities and knowledge. They underline a girl’s independence and self-determination in order to create change. As much as Housemothers’ guidance is required, transformation requires a girls’ personal commitment as well. Even though it not to the extent that is seen in a therapeutic conceptual pastoral approach, the Housemothers do express the belief that the girls carry knowledge of their own, which reduces their authority and creates a more equal relationship.

Considerations: According to Ganzevoort & Visser, the pastor in the role of Helper uses protocols and methods, similar to a therapeutic profession, to diagnose and plan interventions. Even though Housemothers' vision on care indicates this pastoral role of Helper, observations show the Housemothers have limited tools and methods to create a care plan. For example, the Housemothers tried to build relationships with two new Vietnamese girls in their care; they often try to be near these girls, engage them in a conversation and encourage them to join activities. Although the two girls haven't responded to the care and relationship that has been offered to them in the past three weeks, the Housemothers continue to approach the girls in a similar way. The Housemothers appeared to be concerned about this situation and share they would very much like to try a different approach, but lack methods and are shy to take initiative. The Housemothers are provided with care-protocols, but show to have limited methods to assess and plan interventions. Both their relationship building with the girls and their advice seem to be based on personal involvement and life experiences of the Housemothers.

8.5 CONCLUSIVE SUMMARY

The pastoral model used by Housemothers takes in elements of the Companionship, Helper and Witness role. To build a relationship with the girls, Housemothers strongly resemble the Companionship role: they relate to the girls as equals, focus on creating a supportive and safe environment for the girls and listen non-judgmentally to their problems. The girls are perceived at this stage to be the authority over their past experiences.

As the relationship develops however, and the Housemothers gain the trust of the girls, they feel the need to initiate change with the girls. Although the Housemothers perceive the girls to play an active role in this transformation and freedom of choice is recognized to an extent, the Housemothers have a clear idea of what the girls should aspire to and give directive advice to the girls on how to achieve these aspirations. This marks a shift to the Helper role, and shifts the authority towards the Housemother.

In the way the Housemothers apply the story of God as part of their care, they reveal a strong tendency towards the Witness role. Both the story of God and the knowledge of the Housemothers seem to be superior to the story of people (the girls). The Housemothers in the role of Witness shows similarities with the revealed role of Helper in a therapeutic pastoral model, but are contrary to the role of Companion in an equi-human pastoral model. A pastor in the role of Witness who shares theological expertise and a pastor in the role of Helper who offers theological and psychological expertise, both take on the knowing-position in the pastoral encounter, creating an unequal relationship. With both roles the Housemothers emphasize on the need for change in the lives of the girls and say this change requires them to guide and direct the girls in social and spiritual aspects of live. With the role of Helper however, the Housemothers seem to lean more towards the story of people then the story of God in their vision on care. When combining the role of Helper and Witness, their vision continues to focus on girls' life story and experiences prior to the story of God, but reveal a dominant position of the story of God.

By sharing explicitly about the Gospel to lead and transform the lives of the girls, the Housemothers reveal a fault line with their primary focus on building relationships in a presence based approach. Contrary to the implied equal encounter between a pastor as Companion and the respondent in the relationship where the story of God precedes the pastoral encounter, the Housemothers now show a superior role of the pastor and the story of God in a kerygmatic pastoral model. This accords with the high level of uncertainty avoidance and high-power distance in Cambodian society.

9 HERMENEUTIC EVALUATION

After stating the main findings of this research and analyzing the underlying cultural and Christian values in previous chapters, this section will provide an intercultural hermeneutic reflection on the Housemothers' practice and vision on care. To then, through an intercultural approach, develop and propose a new 'local model of pastoral care' in line with the Housemothers' values.

9.1 Comparison pastoral models

Even though the caregiver role of the Housemothers is not classified as one of a pastor, their revealed pastoral aspiration can be paralleled to the professional pastoral concepts Ganzevoort & Visser describe in 'Care for the story'. In their introduction Ganzevoort & Visser place pastoral care within the complex religious context of modern day Western countries, and stress the effect of fundamental social changes on belief systems. Their emphasis is based on the assumption that religion lies within everyday life; where existential questions arise from human experiences and people search for a foundation, purpose and meaning in life. Throughout history and the developments in social and psychological sciences, these existential questions persist and require an answer in line with the new social context. Time and time again words of hope, comfort and guidance need to be rephrased.

These fundamental social changes therefore require a reorientation on pastoral care. They describe several pastoral models that have been developed in Europe and America, in response to, but also with the aid of evolutions in society and science: A Kerygmatic model based on God's revelation in response to the shocking experiences and crisis in World War I; A Therapeutic model based on human experiences in response to secularization and psychological insights; An equi-human model based on humanization and the presence of God in human interactions in response to human inequality in care systems; and A hermeneutic mode based on interpretation of human experiences and Christian tradition in line with each other, in response to secularization and individualism.

In an evaluation of these models and theological concepts, Ganzevoort & Visser highlighted the strengths and weaknesses of each approach and developed a new narrative pastoral model, based on the relation and interpretation of people's life story and the story of God. While differing fundamentally in their starting point, these models all aim to provide a comprehensive framework for pastoral care that can in theory be applied in any cultural setting.

In previous chapters, the main findings of this survey have been analyzed alongside this range of pastoral models. In comparison, the Housemothers' vision on care shows a resemblance to characteristics of several opposing pastoral concepts:

- The Housemothers value the girls and primarily focus their care on building relationships. This reveals an interpersonal and presence based approach in line with an equi-human pastoral model.
- The Housemothers' aspiration for the girls' future shows a strong emphasis on social and spiritual development. Therefore the Housemothers focus their care on intervention, teaching and advice. This then places the Housemothers in a knowing-position and creates an unequal encounter and communication. Here the Housemothers' vision reveals an aid approach in line with a therapeutic pastoral model
- The Housemothers' main focus is on the girls' social needs, by which they indirectly address psychological needs. Both are placed prior to the spiritual needs of the girls and the Housemothers' tend to apply the story of God in relation to the girls' life stories and experiences. This reveals an existential focus in line with an equi-human and therapeutic approach.
- At the same time the Housemothers present the word of God as transcendent relative to human convictions, creating a fault line between the interpersonal conversation and the encounter with God in the pastoral relationship. This reveals a normative approach in line with a kerygmatic pastoral model.
- The Housemothers stress the girls' self-determination and responsibility for change, while at the same time expressing their own responsibility to provide care and an environment that elicits and directs change. This reveals an alliance in the care relationship in line with an equi-human and therapeutic pastoral model.

With these characteristics of equi-human, therapeutic and kerygmatic pastoral approaches, the Housemothers' vision on care cannot be unified with one particular model. This variety is based on the combination of underlying Christian values which foremost inspire the Housemothers to provide care, and underlying cultural values which strongly determine their approach and objectives in care. When culture tends to play such a significant role in the Housemothers' vision on care, it reveals the need for an intercultural hermeneutic pastoral approach: one that places emphasis on the cultural-specific features that effect the pastoral encounter, instead of a multicultural approach which emphasizes more general themes.

9.2 Intercultural pastoral approach

An intercultural approach in pastoral care is seen among theologians who work outside of a western context. They focus on the process in which religion and elements of a culture integrate with each other, and stress the impact of cultural features on pastoral diagnostic and intervention. Intercultural pastoral care does not aim for an objective and general method, but works towards a 'local theology' that compounds the specific cultural context and the Christian tradition. It arises from a particular situation with its own culturally related experiences and questions, and develops a rather unique theology and pastoral practice. The variety in context and culture around the world creates a variety of pastoral concepts; each with its unique preposition and considerations.

The Housemothers' vision on care then can best be understood through such intercultural hermeneutic evaluation. Intercultural pastoral care recognizes the cultural specific aspects regarding sexual trauma, recovery and care and the strong influence these aspects on how Housemothers provide care.

The following fundamental cultural aspects play a significant role in the Housemothers' vision on care and define the Housemothers' approach and objectives:

- The cohesive social structure with strong ties between individual and society, in which a persons' honor and dignity are highly valued, yet gained in relation to other members of the social group.
- The hierarchical social order, with set expectations in life and behavioral codes for men and women which require obedience and personal commitment.
- A collectivistic concept of self, in which psychological wellbeing and self-actualization depend on social acceptance and development.

These fundamental aspects give rise to the following problem specific cultural aspects:

- Within this cohesive social context, sexual abuse and exploitation reduce a woman's dignity and value. Besides the consequences of a traumatic experience in and of itself, shame and rejection in society have a profound and devastating impact on the victim.
- From this cultural perspective, recovery is achieved once a woman regains her social value and receives the required respect from other members of the social group, by behaving in a way that conforms to the social norm.

- In this setting, care focuses on the individual in relation to the group and offers the victim support and guides in developing appropriate behavior and attitude, according to the social norm.

Integration of these cultural specific features with the Housemothers' Christian values creates a social, therapeutic and pastoral approach.

A social approach:

Based on Christian inspiration the Housemothers themselves value the girls in their care regardless of the experience of abuse. At the same time the Housemothers recognize the loss of social value as a result of the abuse and the devastating effect of social rejection on the girls' self-esteem and wellbeing. Therefore the Housemothers stress the need for the girls to regain social value. They focus on social aspects of life based on the key objective for the girls to achieve a social recovery.

The Housemothers approach the girls' recovery through the prism of the wider society - its ideals, expectations and social order - and therefore prioritize the need for the girls to meet social norms over any spiritual or psychological needs.

This emphasis on social adjustment in the Housemothers' vision on care agrees with a traditional 'person in environment' theory and practice as developed by psychologist G. Hamilton³¹ within the social work profession. Hamilton perceives people within their situation based on 'ego's adaption to the average acceptable environment' and the 'golden standards' of a society. In line with the Housemothers' approach Hamilton therefore places people in a conditional position in society and stresses the importance of care that offers individual assistance that is appropriate to that position. This differs from conceptual and systematic theories which also perceive individuals and problems within their system or context, yet stress the interaction between the two. As opposed to Hamilton's theory, more conceptual approaches provide the opportunity to change (or criticize) the system to meet the needs of individuals.

A therapeutic approach:

Closely related to the Housemothers' social approach is the therapeutic approach in their vision on care. Due to the cultural specific aspects, this therapeutic approach differs in concept and method from the pastoral counseling model Ganzevoort and Visser describe. Following the work

31 Hamilton, G. (1948). *Theory and practice of Social Case Work*.

of Boison and Tillich, the pastoral counseling model focuses on a cognitive self-discovery process based on existential questions and reflection on the Christian tradition.

In contrast, the Housemothers do not necessarily try to discover why the girls behave the way they do, but teach them to adjust their behavior according to the social norm: a behavioral therapeutic concept of care. Behavioral therapy is based on the assumption that emotional problems, like any behavior, are learned processes to the environment and can be unlearned. Unlike psychodynamic therapies, behavioral therapy does not focus on uncovering or understanding the unconscious motivations that may be behind the behavior. In a similar way the Housemothers tend to help the girls 'get past' the traumatic event and place little attention on mental processing of the traumatic experiences. Therefore the Housemothers' care can be described as an action orientated therapeutic intervention that aims to offer support in covering (not to be confused with cover-up) the traumatic event by maintaining attention to daily coping and adaption within the cultural standard.

Consistent with their social and behavioral approach, the Housemothers' therapeutic intervention is group related. While behavior therapy can be provided to the individual, it is often provided as a group therapy that focuses on immediate issues and coping day-to-day. The assessment center then functions as a safe practice area where the Housemothers model society and the girls are encouraged to try new responses and learn new behavior.

In line with the Housemothers aim to cover the traumatic event, their care can be described in terms of supportive group therapy.

A Christian approach:

With their social and therapeutic approach, the Housemothers have an existential focus in their vision on care. They emphasize with the real life experiences of the girls and their social recovery. This is based on Housemothers' Christian inspiration, which precedes the care relationship. It is based on a Biblical mandate that Housemothers, in contrast to the general cultural response, should interact with and accept people who are rejected by society and provide a loving relationship. At the same time the Housemothers' interaction and objectives in care agree with the cultural values; presenting a relational approach, more hierarchic communication style and focus on social aspects of life. This integration of values discloses the pastoral nature of the Housemothers' vision on care, in which they focus on the girls' experiences and life story, inspired by the story of God. With such an existential focus the

presence of the Housemothers and the relationship with the girls in and of itself are significant in the pastoral encounter.

In addition to this existential approach, where the story of God precedes and inspires the care relationship, most Housemothers also apply the story of God as an explicit part of their care. They reveal a more normative and kerygmatic pastoral approach in line with the cultural structure and communication style. In response to the effect of cultural specific aspects that imply loss of social value, the Housemothers share the story of God in an effort to comfort the girls and create a feeling of acceptance and belonging. They share Biblical narratives to underline Jesus' support and provision in life, in response to the girls' despair. In line with their focus on social development the Housemothers also apply the story of God to change and direct the girls towards appropriate behavior and desirable lifestyle. Besides these social cultural human aspects, the Housemothers focus on spiritual growth of the girls and use the story of God to direct the girls towards conversion and salvation.

Although the Housemothers share the story of God in relation to the girls' experiences and inner struggles, they present the Word of God transcendent to the girls' life stories. Interpretation of the Gospel is applied to the girls from 'outside', and not discovered by the girls themselves. The Housemothers encourage the girls to reflect and change their life and behavior according to the Biblical Testimony. With this normative approach the Housemothers tend to shape and direct the girls based on the authority of the story of God in people's lives. Even though the Housemothers' existential focus places the girls' psycho-social needs prior to their spiritual needs, when it comes to the spiritual aspects of life, the Housemothers place the story of God transcendent to the story of people.

This normative application agrees with the hierarchical social structure, communication style and set expectations within the cohesive culture of the Housemothers. These cultural values determine the way the Housemothers' define meaning, truth and agency of the Word of God. Collectivistic values mean also that the Housemothers empathize with the sovereignty of scripture rather than on personal interpretations of scripture. This normative and kerygmatic approach combined with the social and relational approach in the Housemothers' vision on care, creates a fault line between the human encounter and the encounter with God in the pastoral relationship.

9.3 Proposal of a social therapeutic pastoral model

The cultural specific context, questions and values in which the Housemothers' care is embedded, combined with the Christian beliefs in the Housemothers' vision on care, can be used to outline a new 'local theology'. That is, a pastoral model that arises from the cultural specific issues concerning sexual trauma in the cohesive society of Cambodia, and the way the story of God becomes relevant to people in this particular situation. While limited literature seems to be at hand on this specific correlation, this proposal will be based on the main findings in this study.

Unification of elements in the Housemothers' vision and evaluation of underlying cultural and Christian values inform a so called '*social therapeutic pastoral model*'. A locally developed model with its own unique preposition, encounter, communication, theology and pastoral role based on the balance between the story of God and the story of people. According to the categories by which Ganzevoort & Visser assess pastoral models, this social therapeutic pastoral model can be characterized as follows:

- Respondent: Person in environment

A social therapeutic pastoral model emphasizes the strong ties between an individual and his/her environment. It perceives the respondent within the community, set expectations and social standard. Here personal insight is gained in relation to the social group and personal wellbeing inextricably bound to social aspects of life. Therefore the pastoral diagnosis recounts inner struggles and experiences of an individual in response to the social environment. Consequently, care and vision on personal healing include strong social human aspects as well. With the perceived conditional position of a person in environment, this model places emphasis on the responsibility and commitment of the respondent to conform to the social expectations and behavioral codes.

- Pastoral communication and characteristics

The pastoral communication of this model is determined by its intention to provide individual assistance and social reform. Since the respondent is perceived within the social environment, the main focus in this pastoral model is to support the respondent in overcoming existential problems in life through social development and modification. It doesn't necessarily aim to disclose and reflect on personally distressing experiences in and of itself, but rather focuses on the consequences of these individual difficulties on social acceptance and wellbeing. More

therapeutically speaking, this model aims to help the respondent cope and 'cover' stressors in life, not to disclose and 'uncover' these stressors. It is an action-orientated approach towards recovery, based on 3 key characteristics; relation, intervention and behavior.

Relation: The pastoral relationship is highly valued in this social therapeutic pastoral model. The encounter is foremost a relational one, in which the pastor is personally involved and shares real life experiences with the respondent. With this presence and interpersonal engagement, the pastor *shows* respect and values the respondent in the relationship. This interaction then can accomplish trust and a therapeutic alliance between the two, but in and of itself the experience of 'being accepted' creates a fundamental shift in the social condition of the respondent and provides the required respect of the surrounding environment towards self-actualization.

Intervention: Once a trust relationship is established, the pastoral communication changes from a presence-orientated approach towards an action-orientated approach with a strong focus on transformation. Following the perceived conditional position of the respondent in society, and the relation between psychological and social human needs, this model stresses the social and spiritual change of the respondent, to cover inner (psychological) struggles and experiences in life. While the respondent is respected and valued within the temporary pastoral relationship, the pastoral intervention encourages the respondent towards social development and reform in order to (re)gain value in society.

Behavior: The emphasis on social development and reform reveals the third characteristic of this model; a behavior therapeutic concept of care. The respondent is encouraged to reflect on his/her behavior and taught new responses, social interactions and attitudes through modeling and guidance as well as experimenting in the safe environment of the pastoral relationship. The normative guidelines to reinforce particular behavior are perceived to have an empowering effect on the respondent; placing them in an active role in the recovery process. This is based on the concept that, once the respondent can act appropriately according to the social norm, this person will gain respect of other members of the social group, which then creates psychological wellbeing and self-actualization.

With this focus on relation, intervention and behavior the main focus in this model is the individual, while the story of God has a more supportive role to the therapeutic process of the individual. Believing the story and power of God can create change in real life experiences. It

has an inspiring and subservient role to the pastoral encounter in which cultural values mainly determine the objectives.

- Pastoral role: Helper

In this social therapeutic approach the pastor takes on the role of professional Helper, whose main focus is to support the respondent overcome and 'cover' existential problems. Based on a combination of social, psychological and theological insights the pastor supports and guides the respondent in the midst of real life experiences. Through a primary presence based approach and secondary action-orientated approach the pastor elicits and directs the respondent towards change and development in social aspects of life. This requires personal involvement of the pastor, as well as a professional attitude in which the pastor uses diagnostic methods, protocols and care plans seen in therapeutic professions. With the strong focus on social human aspects, theology is applied in relation to personal stories and real life experiences, however transcendent to these experiences, in order to achieve social and spiritual transformation. Even though theology doesn't always play a significant role in the social therapeutic pastoral model, the pastoral nature of the relationship is assured in the Christian inspiration of the pastor preceding the care relationship. The pastor in the role of Helper needs to be flexible; able to take on different roles of Companion, mother, teacher and Witness, depending on the needs of the respondent.

- Pastoral encounter: unequal positions

The social norm within this model and the role of Helper create an unequal relationship between the pastor and respondent. Although it has an interpersonal approach and empathizes with individual's life stories, it also expresses the need for external expertise from the pastor in order to recover. The respondent is perceived as a patient or client in need of help, which places the pastor in a superior 'knowing-position'. The pastor encourages and guides the respondent towards change, based on social and theological expertise. Although the respondent carries knowledge about his/her unique life story, it is the pastor who interprets this story in relation to the surrounding environment and the story of God. This creates a power-relationship in which the respondent has a receiving position and is guided towards transformation, conform the perceived social and Christian aspiration of the pastor. This power-relationship however still requires an alliance between the pastor and respondent, in which the respondent becomes receptive to the guidance that is provided and makes personal decisions.

- Christian foundation: Biblical mandate

The primary focus of this social therapeutic pastoral model is not the story of God, but the respondent who is in need of support during an existential crisis. With this strong focus on real life experiences and social human aspects, the Word of God has a more supportive role in the social therapeutic process. Theological insights can be shared in the pastoral encounter, relating to the experiences of the respondent, but don't necessarily have to become explicit in the pastoral communication. The theological basis for this social therapeutic approach lies in the Biblical inspiration of the New Testament to show 'brotherly love'. As well as the commandment in Mark 12:31: "to love thy neighbor as thyself." Therefore the pastoral encounter relates to ordinary life, where Jesus calls for unconditional dedication to, and personal presence with, people in times of hardship. God's love and salvation can be experienced throughout these human interactions.

In this model the existential needs of the respondent are placed prior to spiritual aspects in the pastoral encounter. However, once the story of God is shared explicitly in the pastoral communication, it is presented as both subservient to the social therapeutic process, but also transcendent to the human experiences. Based on the sovereignty of God, the pastor proclaims the Word of God superior to personal and real life experiences. It works from a normative theological concept in which the story of God can provide comfort and provision, as well as purpose, direction and transformation in relation to daily life and spiritual growth, based on the power of God. Emphasis is placed on the Biblical mandate by which human experiences can be understood and aligned. Therefore people need to be given the Word of God in their personal situation in order to receive salvation. This then requires reflection of the individual on spiritual and social behavior in relation to the Biblical Testimony and conversion towards receiving and proclaiming the Word of God. As a result the balance in this model, between focus on people's life story and the story of God, shows the primary focus on people's life story as well as the superiority of the story of God. This combination creates an inconsistency, or fault line between the human encounter and the encounter with God in the pastoral relationship of this model.

Although this model reflects the Housemothers' current practical approach, it is possible to adapt various aspects without undermining their vision. For example, the role of Biblical scripture does not necessarily need to be along the lines of the Kerygmatic model for Housemothers' to maintain a social therapeutic vision of pastoral care.

10 CONCLUSIONS

The standard of childcare at the Assessment Center of World Hope International is informed by western values, knowledge and theories, while the actual care is provided by Cambodian Caregivers. Among those are Housemothers who play a significant role in the aftercare program for sexually abused and exploited girls. The purpose of this study is to create a better understanding of the Housemothers' current practice, by describing their vision and aspiration in aftercare as well as the underlying cultural and Christian beliefs. This concluding section will present the seven sub-research questions of this study and a synoptic overview of related findings. Question number seven will result in the proposal of a new pastoral model in line with the Housemothers' vision on care. This model aims to empower the Housemothers' position within the caregivers team and suggests ways in which the care given can be improved based on the Housemothers' starting point.

Conclusions Question 1:

What is the Housemothers' vision on the girls and care for the girls in the Center?

According to this research the Housemothers place value and respect the girls in their care, opposite to the negative response of Cambodian society towards sexually abused and exploited girls. They want to provide a safe and loving environment where girls feel welcome and loved. The Housemothers' primary focus is to build a close and interpersonal relationship in an attempt to restore their trust. At the same time, the Housemothers acknowledge the loss of social value girls' suffer consequently to the abuse, and their key objective is for girls to become 'good person', confident and respected in society. While the Housemothers have insight in the emotional expressions and certain psychological needs of the girls, their care mainly centers on social human aspects of life. It is through social development and recovery that the Housemothers foresee psychological wellbeing being achieved. Therefore the Housemothers secondary focus is to encourage and direct girls towards (behavioral) change and emphasize with girls' responsibility to make choices and commitments. This shows the Housemothers aim' to help the girls 'get past' the traumatic event and not to 'process' the event.

The Housemothers' viewpoint varies when it comes to the perceived spiritual needs of the girls. All Housemothers lay emphasize on spiritual growth in order for girls to regain hope and console in the World of God. Yet several Housemothers lay emphasize on proclamation of the Word of God so girls can receive Christ and align their life to the Gospel. As a whole, the Housemothers' vision on care reveals a balance of first pacing, then leading.

Conclusions Question 2:

Which underlying cultural values and beliefs are shown in the Housemothers' vision?

The Housemothers' vision on care reveals several underlying values of their collectivistic culture during this research:

The Housemothers have a relational approach which prioritizes the strong ties between individual and society - clearly based on the cohesive social structure of Cambodia. They work within the set expectations and behavioral codes of the hierarchical social order. Honor and dignity are highly valued, but gained in relation to other members of the social group and therefore require unquestioned loyalty and a high commitment of each individual. This agrees with the average high score on the power distance dimension Hofstede has stated as the Asian average.

The Housemothers also reveal a concept of self in line with a collectivistic culture when they place girl's social recovery prior to a psychological wellbeing. They show that psychological needs as safety, belongingness, esteem and self-actualization are achieved in relation and appreciation of other members of the social group, and is in line with the 'Human Motivation Theory' of Abraham Maslow. To achieve this essential respect the Housemothers' ideal for the girls is to be strong and confident women, who are not easily affected by hardship in life and have a lifestyle that is judged to be acceptable by wider society.

Due to the abuse girls, at this point in life, can't meet the social norm. Therefore the Housemothers empathize with an economic development based on personal abilities and a self-sufficiency that is seen in an individualistic cultural approach.

The Housemothers value submission to the social order, which indicates a high power distance, as seen in similar Asian countries as indicated by Hofstede. This automatically creates unequal relationships and agrees with a more normative guidance and interaction.

Conclusions Question 3:

Which Scripture and Christian beliefs are in line with the Housemothers' vision on care?

According to this research the story of Jesus' interaction with rejected people in society (Luke 15:1-2) precedes and inspires the Housemothers' care: It taught them not to judge people by their appearance but to focus on their 'heart'. This then results in the Housemothers' respectful and interpersonal approach towards the girls, regardless of the response of society and loss of social value. Beyond this, the practice of developing relationships with the girls in itself inspires the Housemothers to develop humanitarian values, by which each person is accepted and equally valued.

According to the Housemothers, the story of the Shepherd and his lost sheep (Luke 15:4-6) applies to their practice. Similar to the Shepherd, the Housemothers have a dual endeavor: first they provide a loving environment to develop trust and a close relationship; secondly, and based on this therapeutic alliance, the Housemothers provide guidance. With this approach and responsibility to care for one another, the Housemothers reveal the underlying Biblical concept of 'brotherly love' and the commandment to 'love thy neighbor as thyself'.

These values also play a role in the Housemothers' response to the story of the Father and the lost son (Luke 15: 11-31) where they express the desire to receive each girl as if she was their own daughter. In the same passage the Housemothers' stressed on the personal choice and commitment of the son to change his life around. The emphasis on change also emerged in relation to the story of the sinner who turns to God (Luke 15: 7). Here the Housemothers express that both human and spiritual life can be changed by the power of God and in obedience to the Word of God.

They believe in a sovereign God, who provides love, comfort and guidance in people's lives, but also requires trust, acceptance and (according to several Housemothers) conversion of the girls. This means that the Housemothers place importance on prayer and sharing of the Word of God.

Conclusions Question 4:

What is the relation between the Housemothers cultural and Christian beliefs?

Concerning the Housemothers' inspiration and initiative to provide care, this research shows their Christian beliefs tend to override their cultural values. Yet when it comes to their objectives in care, the Housemothers' cultural values often predominate over their Christian beliefs.

The Housemothers take on the responsibility of reaching out and caring for people who are not part of their own social group, based on the Christian teaching of valuing all and regardless, and keeping an open mind without judgement. Therefore the Housemothers' Christian beliefs override Cambodia's collectivistic culture in which people are valued according to their social status, and each person carries responsibility for only members of their own social group.

Following Jesus' example, the Housemothers approach girls without judgments and engage in a close relationship with the abused girls who don't meet the social standard and are rejected by society.

However, the Housemothers do not reject nor criticize the cultural social order: With their key objective for girls to become respected members of society again, the Housemothers underline the need for social recovery in order for girls to gain value, confidence and happiness. Their focus on change and behavior is in line with the set expectations and values in their culture. The

Word of God becomes even subservient to this culturally based objective when it is shared to encourage appropriate behavior. This balance between their Christian and cultural values reveals an existential focus on care.

Both the relational approach based on Christian beliefs as well as the normative approach based on cultural values, agree with the communication style and human interaction seen in a collectivistic culture.

The combination of the Housemothers' respect and personal engagement (based on Christian beliefs), with the (collectivistic cultural) need for social acceptance in order to maintain psychological wellbeing, reveals the Housemothers' unique and valuable position within the caregivers team at the Assessment Center. Like in Luke 15: 11-31, the story of the Father who receives his lost son and restores his place in the family, the Housemothers want to receive girls as their daughters. When understanding the cultural social needs for psychological wellbeing, this acceptance in the group of the AC turns out to be a key element for girls' recovery process: it is in the daily presence of the Housemothers that girls receive the required respect towards healing and self-actualization.

Conclusions Question 5:

What do the Housemothers see as practical outcomes of their vision on care?

The Housemothers aim to build trust and close relationships by providing the following practical outcomes: providing a safe and loving environment; receiving girls without judgment; spending time with the girls; offering comfort and support; and being patient.

Once the Housemothers have gained an understanding of girls' situation, they aim to teach and advise in order to encourage a practical vision of social and spiritual change for the girls.

Although the encouragement the Housemothers give is highly directed, they do acknowledge that the change must come from the girls themselves.

With a focus on the story of God in relation to the life and experiences of the girls the Housemothers express; to testifying about God's love and acceptance and share the Word of God, as practical outcomes of their vision.

With a focus and responsibility to transform the lives of the girls the Housemothers express; to provide care that elicits change and to provide care and opportunities that direct change, as practical outcomes of their vision.

Conclusions Question 6:

Which of these values and beliefs are mostly seen in the Housemothers' practice?

Based on these findings, the following patterns can be seen in Housemothers' practices:

For the first 2 or 3 weeks after a girl arrives at the center, the Housemothers focus on building a relationship with the girl, practicing the love and acceptance implied by their Christian beliefs.

Once a relationship has been established and the Housemothers gain understanding of the girls' situation, they add teaching and advice to their practice. The Housemothers are led by their collectivist cultural values to teach and advise in order to direct girls to present themselves in society according to underlying cultural values and expectations. This is prioritised ahead of their spiritual aspirations for the girls and their psychological needs.

Although most Housemothers express they would love to share daily about the Word of God, their practice shows this only happens every once every two or three shifts, depending on the activities of the day.

Conclusions Question 7:

Which pastoral model can provide a base for the Housemothers' vision and values?

The pastoral model used by Housemothers takes in elements of the Companionship, Helper and Witness role. To build a relationship with the girls, Housemothers strongly resemble the Companionship role: they relate to the girls as equals, focus on creating a supportive and safe environment for the girls and listen non-judgmentally to their problems. The girls are perceived at this stage to be the authority over their past experiences. The Housemothers work from an interpersonal and *presence based* approach, which indicates an *equi-human pastoral model*.

As the relationship develops however, and the Housemothers gain the trust of the girls, they feel the need to initiate change with the girls, using a clear idea of what the girls should aspire to and giving directive advice to the girls on how to achieve these aspirations. This focus on change and intervention reveals the structure of a *therapeutic pastoral model* - i.e. one which empathizes with human experiences and existential questions, but places the pastor in a superior position based on professional expertise.

At the same time, the way the Housemothers apply the story of God reveals a strong tendency towards the Witness role. Both the story of God and the knowledge of the Housemothers seem to be superior to the story of people (the girls). The Housemothers' vision contains a fault line between the interpersonal encounter on one hand and the encounter with God on another - a practice most in line with a *kerygmatic pastoral model*.

Following these characteristics a new pastoral model can be developed. The structure of a therapeutic pastoral model can provide a framework in which the Housemothers' interpersonal approach, the sovereignty of God and social-cultural values can be integrated. Unification of these elements in the Housemothers' vision introduces what we could call a '*social-therapeutic pastoral model*'.

A pastoral model that emphasizes the strong ties between an individual and his/her environment and perceives the respondent as a client or patient in need of support to achieve social value. The pastoral communication of this model is determined by its intention to provide individual assistance to support the respondent 'cover' existential problems in life, through social development and modification. It is an action-orientated approach towards recovery, based on 3 key characteristics; relation, intervention and behavior. The Word of God has a more supportive role in the social therapeutic process. Theological insights can be shared relating to the experiences of the respondent, but don't necessarily have to become explicit in the pastoral communication.

The pastor in this model takes on the role of competent and flexible Helper, who supports the respondent in the existential crisis through personal involvement, professional (social, psychological, theological) insights, diagnostic and intervention methods and the flexibility to take on different roles to assist the needs of the respondent.

The pastoral encounter therefore is an unequal one based on the 'knowing' position of the pastor, but one who places value on the therapeutic alliance as well.

Christian inspiration preceding the social therapeutic pastoral encounter is found in the Biblical mandate to 'love they neighbor' and show 'brotherly love' where Jesus calls for unconditional dedication to present the love of God in human encounter. At the same time the Word of God is shared normatively and as superior to these human experiences to provide comfort, provision, direction and transformation in daily life and achieve spiritual growth, based on the sovereignty and power of God. Consequently to the primary focus on people's life stories in combination with the superiority of the story of God, the pastoral relationship in a social therapeutic pastoral model contains a fault line between the human encounter and the encounter with God.

11 RECOMMENDATIONS

The following recommendations in regards to the Housemothers' vision on care are written from an intercultural approach. They aim to enhance Housemothers' role as Helper, Companion and Witness with education to develop their vision and tools, and methods to empower their practice. Implementation will take serious commitment and should be achieved through interactive trainings and then followed-up in daily practice. The final recommendation aims to improve the relationship between expatriate staff and local caregivers.

TO SUPPORT THE HOUSEMOTHERS IN THE ROLE OF HELPER AND COMPANION:

1. Develop intervention methods and individual care-plans to support the Housemothers' vision on change and intervention.

During the research the Housemothers clearly indicated - as per their role as Helper - the need for intervention to transform the girls' lives, and also the need to customize these interventions according to each girl. Their interventions however, largely depend on the initiative and insights of individual Housemothers and are partly determined by the hierarchical social order. The Housemothers work within the standard protocols and directions from management, but the current communication system seems to be ineffective in recognizing each Housemother's observations and ideas and in coordinating their interventions within a team effort. Therefore valuable information and initiative can easily be overlooked and the Housemothers are likely to continue their approach even when their guidance has no results.

The Housemothers' role of Helper can be supported and professionalized by developing intervention methods and individual care plans³². Intervention methods and care plans (adopted from the therapeutic profession) can equip and empower the Housemothers to customize their care and address specific needs of the girls, therefore improving the care that is provided. A care plan should include; identified problems, goals for treatment, methods of achieving these goals, estimated timeframe and follow-up.

³² The care-team at the Assessment Center conducts a complete needs-assessment of each girl and plans interventions for counselors and social workers, but provide limited indications for Housemothers' daily interaction and practice.

2. Educate and discuss 'emotions' in relation to the Housemothers' objective to help the girls 'cover' trauma & support this objective with skills and methods used in supportive group therapy.

Educate and discuss 'emotions' in relation to helping the girls 'cover' trauma.

The Housemothers' vision on care can be qualified as one that helps the girls 'cover' traumatic experiences, (not by intentionally uncovering the traumatic event itself). They could identify the five common emotional experiences (Anxiety, Anger, Shame, Grief and Depression) seen with survivors of sexual exploitation and show to listen to the girls' life story and offer comfort and advice to help the girls cope with the post-traumatic symptoms.

Based on the values and expectations of women in their culture, the Housemothers' desire for the girls to be strong and resilient (meaning not easily affected by hardship) and therefore often advise the girls to stop worrying/crying and encourage them to join the social group.

Although such support agrees with aspects of Cambodian culture, the Housemothers' practice could be developed by education and discussion of the therapeutic effects of emotional expression, in particular:

- The value of emotions in relation to mental health;
- The consequences of unresolved or dismissed emotions;
- The human need (healing effect) and ways to release distress and emotions;
- Learning to 'read' the signals and underlying (contrasting) causes of emotion;
- Learning basic counseling skills to respond and help the girls cope with their emotions.

A positive understanding of releasing distress can empower the Housemothers to feel comfortable and in control when the girls show emotion, and remove the perception that these expressions need to be repressed. This validation then will have a stress releasing effect on the girls and support their psychological recovery process.

Develop skills and methods used in supportive group therapy

The Housemothers' vision to help the girls 'cover' traumatic events and their primary focus on acceptance and relationship can be enhanced by adopting techniques used in supportive group therapies. Supportive group therapy³³ 'covers' the trauma event by maintaining attention to

³³ Supportive group therapy may be used as the primary method of treatment as preparation for additional therapy, or as adjunctive treatment to individual therapy. Beside supportive group therapy that aims to 'cover' trauma, there are also psycho dynamic or cognitive-behavioral group therapies that aim to 'uncover' the experience by focusing intentionally on discussion of the event and members' memories.

coping and adaptation; It enhances the strengths of group member to cope with post-trauma symptoms (intrusions, avoidance, hyperarousal) that can interfere with tasks of daily live. This group orientated approach has been shown to be very suitable for sexual assault survivors in regards to the nature of interpersonal violence of sexual trauma, and addressing the disruption of trust and profound detachment from others that results from sexual trauma. It is based on intrinsic therapeutic qualities of a group, such as normalization and cohesion. Studies indicate improvement of symptoms such as depression, anxiety and self-esteem during supportive group therapy.

The Housemothers' primary focus and practice already show create resemblance to this supportive group approach and can be enhanced by developing supportive group management skills that enable:

- Interaction and bonding between clients with similar type trauma;
- Disclosure and validation of the traumatic experience;
- Normalization of trauma-related responses;
- Validation of behaviors required for survival during the time of trauma;
- Limited demands on group members (transference is downplayed, challenging skill building are limited and the group environment remains comfortable).

Based on these features the Housemothers can develop a comprehensive group method, to empower their role as Companion and help the girls feel acknowledged and accepted in their care.

3. Educate and discuss 'trauma' in relation to the Housemothers' focus on social behavior & support this vision with skills and methods used in behavioral therapy.

Educate & discuss trauma in relation to behavior

Social and behavioral aspects play a significant role in the Housemothers' vision on care. They relate the emotional and psychological state of the girls (loss of confidence, self-esteem and trust) to the loss of social value consequently to sexual abuse, not directly to the traumatic event in and of itself. The Housemothers emphasize the need for the girls to behave according to the social norm, in order to regain social value and psychological wellbeing.

Although this objective of the Housemothers agrees with the collectivistic culture, their interventions and expectations can benefit from a better understanding of the effects of trauma on mental processing and psychological development *in relation* to social behavior -

i.e. learning how it can be (temporarily) impossible for a traumatized girl to act according to set expectations and meet the social norm. Not to say the Housemothers' objective for a social recovery is incorrect, but to raise awareness (and discuss) of how the prioritization of social recovery can undermine a psychological recovery - for example, that when a girl is taught how to behave but can't perform accordingly, she might feel discouraged and more insecure.

Develop skills and methods used in behavior therapy

At the same time the Housemothers' vision and practice on behavior modification can be enhanced by adapting psychological techniques used in behavior therapy. This treatment and action-orientated approach is based on the idea that badly adjusted or self-destructing behaviors can be modified by learning new behaviors to replace them.³⁴ Treatment depends on the individual client and the severity of symptoms surrounding the behavioral problem. It uses a high variety of methods to help clients change their behavior.

The Housemothers practice already shows resemblance to behavior modification techniques called 'modeling' and 'practicing in real-life situations'. It can be further developed by adopting two other methods seen in behavior therapy:

1. Contingency contracting/ Homework assignment: after discussing behavior and responses with the client, outline a written or verbal contract of desired behaviors for the client and encourage the client to try new responses in real-life behavioral experiments.
2. Operant Conditioning; the therapist uses positive and negative reinforcement (reward/punishment) to encourage a particular behavior or accomplishment.

These behavior modification methods can empower both the behavior management of the Housemothers as well as empower the girls based on the active role of the client in this treatment process.

³⁴ It does not focus on uncovering or understanding the unconscious motivations that may be behind the behavior. It can be used in combination with other psychological interventions such as cognitive processing counseling.

TO SUPPORT THE HOUSEMOTHERS IN THE ROLE OF WITNESS:

4. **Raise awareness on trauma-specific spiritual aspects by educating & discussing 'disruption of trust' and other post-traumatic symptoms in relation to religion and support teaching about the story of God by developing methods and a lesson plan.**

Educate and discuss trauma and 'disruption of trust' in relation to religion

The Housemothers expressed 'sharing the story of God' as part of their vision and practice. While their motivation, message and communication style differs from one Housemother to another, they all expressed a desire for the girls to experience Jesus love, console and support in order for them to regain a sense of hope and belonging. They apply the story of God to the girls' real life experience, based on the Biblical mandate and the sovereignty of God.

This normative application of the story of God is a reflection of the Housemothers' Christian values and agrees with the hierarchy seen in Cambodian society. Insights into the relation between trauma and religion however reveal the risk in a normative application. R. Ganzevoort³⁵ is one of the few theologians who has conducted research about the specific consequences of (sexual) trauma on spiritual life and finds that post-traumatic symptoms such as disruption of trust, control and world-view lead to particular spiritual questions and pastoral considerations. While acknowledging that people in crisis and hardship can experience spiritual growth and comfort in their faith, Ganzevoort argues that overall people with post-traumatic stress syndrome become less religious. Therefore he emphasizes the need for spiritual guidance during trauma recovery, but guidance that explicitly recognizes trauma-specific spiritual aspects. In particular, he highlights the following patterns:

1. When trauma interrupts a victims' system of meaning and cohesion in life, the victim can lose the feeling that God is in control and that the world is safely in His hands. Therefore the sovereignty, power and provision of God are questioned. With the loss of reliance and trust in God the victim loses the religious answers to signify life and enters a spiritual crisis.

³⁵ Ganzevoort, R.R. (2005). *Als de grondslagen vernield zijn... Over trauma, religie en pastoraat*. PraktischeTheologie 32/3. -page 344-361

2. The disruption in a victims' (positive) world view after the experience of interpersonal violence disrupts perceptions of good nature and good intention of humanity. When this vision on humanity is related with divine love and kindness, the benevolence of God is questioned. Victims agree more with images of an absent or cruel God. Consequently questions arise about the source of pain, suffering, harm and evil.
3. The above disturbance in a victims' system of meaning and worldview then challenges the concept of personal value. In the overwhelming powerlessness victims often feel abandoned - 'why God didn't protect me?' - and question their personal worth in the eyes of God and humanity as a result.

This reflection shows how trauma rocks the foundation of personal (Christian) belief systems. The Housemothers moreover apply the story of God to traumatized girls who have often been raised in a Buddhist tradition³⁶. These girls are not encouraged to reflect and process their personal belief system in relation to trauma, but are presented with an even bigger leap of faith towards a new Christian religion.

When unidentified or overlooked these trauma specific spiritual needs can undermine the pastoral approach by which it has an opposite (even harmful) effect. For example: The Housemothers' desire for traumatized girls to feel loved, consoled and supported by Jesus. Yet with the disruption of interpersonal trust after trauma, it is likely a girl has trouble placing trust in God and experience love or support. From then onwards, a girl can start to experience guilt and incompetence by not trusting what she is 'supposed' to trust and believe. What is offered to her for support can then have a negative effect on the trauma recovery process.

Ganzevoort expresses that Christian traditions often try to provide a theological answer to the questions on pain and suffering in which God is saved from any accusation.

When it comes to the spiritual dimension of trauma however, Ganzevoort stresses that it is exactly this allegation against God that is liberating and creates the opportunity to discover new, more relating and empowering images of God. According to Ganzevoort the spiritual process doesn't necessarily require comfort and resignation but foremost allegation.

³⁶ Theravada Buddhism has been the Cambodian state religion since the 13th century, and is currently estimated to be the faith of 95% of the population.

He therefore recommends a more facilitating and liberating interpretive pastoral approach to guide people in their trauma recovery process in which;

- The authority of the pastor is used to provide a liberating environment, a 'holy space', in which the respondent is 'permitted' and endorsed to face and express painful questions.
- There is an open pastoral communication in which the respondent is empowered to personally reflect and discover what makes sense to them, without external normative guidance or hidden agenda.
- The pastor has an unprejudiced attitude towards different theological concepts. Theological expertise is placed at the disposal of the respondent and applied to permeate the rigidity of fixed theodicy and traditions. This provides the respondent with liberty to discover and release obstructive concepts and to develop a salutary spiritual concept.
- The pastoral encounter takes place within the context of forgiveness which acknowledges the existence of harm and evil and support the respondent in addressing its source. This process helps the respondent to accept imperfection and evil as part of human existence and break patterns in which they judge themselves. Avoidance of such confrontation would leave the victim without an ethical conclusion.

When comparing the Housemothers' normative and kerygmatic pastoral approach with the suggested more interpretive and hermeneutic approach, fundamental differences are revealed which are not easily bridged. To address these issues, Housemothers' vision and practice can greatly benefit from education and discussion on trauma in relation to (Christian) religion in order to raise awareness on possible opposite outcomes and to start a discussion and adjust expectations. Long-term this can lead towards a more interpretive approach, based on specific spiritual needs of the girls.

Develop methods and lesson plan to teach about the story of God

The Housemothers showed a great difference in objective, message and method when sharing about the story of God. They all share the Gospel in order for the girls to feel loved and supported; some teach about God in order to guide the girls towards conversion and proclamation; and others educate the girls on appropriate behavior in reflection on the story of God. As a result their message varies from a focus on Jesus love and compassion, to a focus on change and/or a focus on sin and redemption.

The girls then receive this variety of messages during daily interactions and Sunday devotions based on the personal perception and manner of individual Housemothers.

A lesson plan for the Sunday devotions could provide more consistency in the message the girls receive. One tool the Housemothers could develop and incorporate into their practice is a lesson plan, as follows;

- Development a series of 12 lessons for the Sunday devotion. (Girls usually transfer within 8-10 weeks, making it possible to rotate the lesson plan 4 times throughout the year), preferably after education on trauma specific spiritual aspects.
- Formation of a workgroup with 4 Housemothers (representing the middle-group during this study), who will develop/ select a lesson plan for the Sunday devotions;
- Analysis and statement of the spiritual needs of the girls
- Determination of 1 key message and a few sub messages for the lesson series based on the need of the girls, the Housemothers' personal values and findings in this study.
- Reflection (and adjustment) on the identified needs and messages through insights in the relation between trauma and religion and identifying gaps and pitfalls.
- Assessment of Sunday/Bible school material and information on trauma related spiritual guidance, to identify methods & stories that support and present the selected key and sub messages.
- Development of the lesson series based on previous insights and inspiration, in which each lesson provides; 1 key message, a corresponding Bible verse/stories (use of children's Bible), an interactive assignment (drama, drawing, game etc.), 3 reflective/ interpretative discussion questions, a ritual that supports the messages and allows personal expression.
- Presentation and training of the lesson plan among all 10 Housemothers.

TO IMPROVE THE WORKING RELATIONSHIP BETWEEN EXPATRIATE STAFF AND LOCAL CAREGIVERS:

5. Educate expatriate staff /volunteers on an intercultural approach and collectivistic cultural features.

An intercultural approach with understanding of collectivistic cultural features

Organizations, like World Hope International, that work within a cross-cultural context often have a multi-cultural approach that accepts the differences, yet aims to find agreeing themes and universal values to support the cooperation and mission. In Cambodia however such multicultural and inclusive approach is likely to contain an unequal cultural balance based on the superior position of the founding party/culture in combination with the power distance dimension in the Cambodian culture.

In such a multicultural working environment, expatriate staff and volunteers who are often in a facilitating, leading and/or development position can benefit from insights in an intercultural approach for more effective support and development of local staff.

In an intercultural approach the Cambodian culture receives a primary and leading position and the founding (western) culture takes a secondary, supportive position, by which local staff is empowered from within, not 'stretched' from above. An intercultural approach principally favors the local culture, worldview, values and vision through steps of 1) acknowledgment, 2) understanding, 3) validation, 4) empowerment (of the local aspects) before 5) development.

For example: acknowledge the Housemothers' emphasis on social behavior; gain understanding in this emphasis on social behavior within the cultural context; value and validate this emphasis on social behavior within the organization; empower the Housemothers with tools and methods on behavior management in their care practice; before enhancing the Housemothers' vision with cross-cultural knowledge, to empower the Housemothers from within. When step 1-4 are overlooked with a strong focus on step 5, local staff is expected to feel empowered by vision and insights that they do not value, understand nor acknowledge.

An intercultural approach also requires insight and education among expatriate staff/volunteers on the power distance and collectivistic dimension of Cambodia. Specifically the 'hierarchy of basic human needs' (Maslow), which are similar throughout individualistic and collectivistic cultures, but require a completely different response to be fulfilled.

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APPENDIX

ANNEX 1

RESEARCH PROPOSAL

Research proposal

A survey among the Housemothers at the Assessment Center of World Hope International; To state their underlying values and beliefs on aftercare and work towards a pastoral model of care, in line with their cultural and Christian values.

Introduction

This study will focus on the Housemothers of World Hope International's Assessment Centrum. World Hope International is a Christian relief and development organization, founded and funded in Washington DC. In their goal to fight human slavery WHI opened an Assessment Center in Cambodia. This is a safe haven for female victims in the age of 5 till 18, who have been rescued from a human trafficking or sexual exploited situation. This aftercare program assesses the needs of every victim and coordinates appropriate long-term aftercare within two months. In the meanwhile victims receive basic recovery therapy in a secure environment.

Statement of the problem

- The standard of child care at World Hope International is informed by western values, beliefs, knowledge and theories, but the actual care is provided by Cambodian Caregivers. Housemothers especially play a significant role in care for the children at World Hope International's Assessment Center.
- These Housemothers are taught practical outcomes based on the western values and beliefs, but do not necessarily share the underlying values and beliefs, consequently the transmission seems to be limited. In the meanwhile management is open for feedback, but it is not likely the Housemothers see themselves in a position to give feedback to those who provide protocols and training, due to cultural differences.
- It would therefore be beneficial to study the underlying values and beliefs of the Housemothers to understand better where those do and do not line up with the western values and beliefs, so that the teaching can start from where the house mothers are at.

Purpose of the study

- In order to improve the aftercare provided by the Housemothers, the purpose of this study is to create a better understanding of the goals and current practice of the Housemothers at the Assessment Center.
- Therefore, this study will assess the underlying values and beliefs of the Housemothers on childcare, by reflecting from cultural and Christian beliefs on 'care'.
- Through conducting this research the position of the Housemothers within the organization might be empowered.

This study will provide information on:

- The underlying values and beliefs Housemothers have on 'care' and how they implement these values in their aftercare towards the girls³⁷ at the Assessment Center.
- A pastoral model in line with Housemothers' cultural and Christian values and beliefs, on which they seem to base their child care at the Assessment Center.

Research questions

Main questions:

- Which cultural and Christian beliefs underlie Housemothers' vision on care?
- What is the correlation between the two belief-systems?

Sub questions:

- What is the Housemothers vision on the girls and care for the girls at the Assessment Center?
- Which underlying cultural values and beliefs are shown in this vision?
- Which Scripture and Christian values are in line with their vision on Care?
- What is the relation between their cultural and Christian values?
- What do the Housemothers see as practical outcomes of their vision on care?
- Which of these values and beliefs are seen (mostly) in the Housemothers practice?
- Which pastoral model can provide a base for their values and beliefs on Care?

Qualitative Method

- Group session:
1st meeting: (one group of 10 Housemothers)
Discussing several topics, through creativity and art, to show their values and beliefs towards the girls and their Child Care. (Topics: signs and needs of a girl at the AC, healing and growth, wish/longing for the girls later in life, self-actualization, Housemothers role).

2nd meeting: (2 groups of 5 Housemothers).
Study and reflect on Scripture in relation to care and a pastoral role. (Using metaphors for a caregivers role and 4 different scriptures related to pastoral models.)
- Participant observation: Work alongside the Housemothers, observing their practice in relation to their own vision on care, stated and analyzed from the group sessions. In order to see where these are and aren't reflected in their care and observe the girls response towards these practical outcomes.
- Semi-structured interview: Individual interviews with 2 or 3 Housemothers to verify and deepen previous research results.

Theoretical framework

A cultural framework, towards an intercultural approach, will be based on the following literature:

- *'Care for the story. Background, method and content of pastoral care'* R. Ganzevoort and J. Visser. De context of pastoral care, chapter 2.
- *Freedom and Dignity in A. H. Maslow's Philosophy on the person.* By Ralph L. Underwood
- *A systematic framework' cultural dimensions theory'* (6 dimensions) Geert Hofstede.

³⁷ I prefer the term 'girls' instead of words like 'Victims' or 'Survivors' which are more stigmatizing. I use 'girls' instead of 'children', because their care is focused on female victims of sex exploitation.

- Kleurrijk onderwijs. Drs. E.A.H. Dumasy (Hierarchy of needs collectivistic/individualistic)

A theological framework, with a variety of pastoral concepts, will be based on the following literature;

- *'Care for the story. Background, method and content of pastoral care'* R. Ganzevoort and J. Visser. Pastoral models, chapter 3 & 4.
- *Caring-self and Women's self-esteem; A Feminist's reflection on Pastoral Care and Religious Education of Korean-American Women.* Boyung Lee (2006)
- *Special section; Asian women theologians respond to American feminism.* Rita Nakashima Brock.

A theological research method, with intercultural approach, will be based on the following literature:

- *'Care for the story. Background, method and content of pastoral care'* R. Ganzevoort and J. Visser. How to introduce Scripture in communication, chapter 6, 7, 9.
- *Polarity or Partnership? Retelling the Story of Martha and Mary From Asian Women's perspective.* Ranjini Rebera.
- *Jesus and the Asian Woman: a post-colonial look at the S Syro-Phoenician woman/Canaanite woman from an Indian perspective.* Aruna Gnanadasan.

Timeframe

Date	Method	Time
Week 21 Phase 1	<ul style="list-style-type: none"> - Create a cultural and Pastoral framework.* - Develop research method – Scripture* - Analyze previous observations. - Explain the concept of research to the Housemothers. - Contact translator. 	20h 10h 10h
Week 22 Phase 2	<ul style="list-style-type: none"> - Group session with 10 Housemothers: Discussing several topics, through creativity and art, to show their values and beliefs towards the girls and aftercare care. - Report and analyze the results 	10h 10h
Week 23 Phase 2	<ul style="list-style-type: none"> - Group session in 2 groups of 5 Housemothers: Study and reflect on Scripture in relation to Humanity and Care and a pastoral role. - Report and analyze the results - Work towards a hypotheses on “a pastoral model in line with the values of the Housemothers”, based on findings and assumptions in phase 2.* 	30h 10h
week 24 Phase 3	<ul style="list-style-type: none"> - Observations: observe the Housemothers practice in relation to their own vision on care (hypotheses), and the girls response towards these practical outcomes. - Report and analyze the results. - Semi-structured interview with 2 or 3 Housemothers - Report and analyze the interviews. 	20h 20h
week 25 Phase 4	<ul style="list-style-type: none"> - Analyze and Interpret the findings - Reflect on “pastoral model” hypotheses - Theory en Literature Study - Write thesis 	30h
Week 26 Phase 4	<ul style="list-style-type: none"> - Write thesis, - Sent in a draft* 	30h
September Phase 5	<ul style="list-style-type: none"> - Final thesis interview (Via Skype) - Create a film clip with the Housemothers to present the results (optional) - Research presentation in Cambodia 	10h
	Total	210h

*Follow-up with research supervisor

CHBAB SREI Edited by Dr Ma³⁸

Phouchhong leelia! (A kind of melody)

1. This is Phouchhong Leelia and we made it into the rule for girls
2. When ____ (name of the princess) went away with her husband whose name was "bongyaksa"
(yaksa = giant/powerful person)
3. Queen Vithmolina" who is the mother said that "my dear daughter"
4. You will go with your husband to the Dragon World
5. When you go to the human being world, you should remember to serve your husband
6. Don't make him unsatisfied, you serve him regularly
7. Don't look down on the owner of the head (poss means don't touch your husband's head)
8. My dearest daughter, no matter how poor you are, follow the woman's rules
9. Your poverty can come from your speech; you have to make the neighbor enjoy the way you talk
10. Another kind of poverty is that you don't know how to think, we should invite the neighbor
whether far or near to come and eat the beetle-nut
11. And even though you don't have it, you have to use sweet word so that they will love you
12. Don't be so mean to the neighbor and relative
13. Good position and happiness come from woman
14. Being a woman, no matter what you say, don't be (leh'lah!) talking not serious, not gentle (chatting
this and that, this and that)
15. You play childishly and when you see the man try to be near him
16. Laugh without thinking and this kind of thing please the man
17. And this woman is called useless, possess ill behavior
18. You doesn't feel ashamed of your speech (Cambodian women are not supposed to talk very much
and be shy)
19. When you see someone stealing a glance at you, you talk and then you tease with the man, it is
not good
20. This woman is called a bad woman who is not afraid of being labeled as the one who is not afraid
of the "woman's rule"
21. Taking a seat in the wrong place is not suitable for a woman (if you sit in the wrong place you do
not deserve to be a woman in Cambodia)
22. If you don't feel afraid of your husband's feeling and let the other man look down on your husband
23. We call you a woman who is lack of good characteristic
24. You should try to do the work like weaving or knitting
25. Don't delay the work
26. Before you weave the silk you have to make things ready and then do it
27. Don't go for a walk at other people's house
28. Try to work hard and protect yourself since you are a virgin
29. Because when you have a husband you are busy with your children who are crying, you have
never time to do things
30. When you feel worried you have no initiative and your ideas are very small and this and that
(children) want something to eat and you become more worried and they cry
31. So you are worried for both of them; they will be quiet as long as you give them something to eat.
32. No matter what you do, you must be skillful and thorough with the weaving
33. Don't keep things complicated otherwise you will lose it

³⁸ Translations as they appear in Annex 2 of 'Somroh Somruei & violence against women' (2008)
Cambodia. Research consultants: Ramage, I. Pictet, G. Sophearith, C. and Jorde, A. (Domrei Research
and Consulting). The translations were provided by PADV.

34. My Dear Daughter remember, don't forget
35. Please study woman's rule; be respectful to your husband
36. Serve him well, and keep the three flames
37. You have to keep the fire (3) burning regularly
38. Otherwise it will burn you
39. Don't bring the outside flame into the house and then burn it (refers to not bringing outside problems into the house)
40. The inside flame, if you are not careful, you will burn it outside (refers to not taking internal problems to people outside)
41. If you incite people you will make your children angry, anxious
42. You have to control your spirit and protect the three flames
43. This flame will benefit you the best
44. You will create good position and property which will be perfect
45. One flame is to keep the gratitude toward your parents
46. You have to walk on the way that was paved by your parents and serve your parents well
47. Try to protect it, give it food as desired (give the parents what they want)
48. If you are hungry don't keep it (food) to yourself give it (parents) delicious food regularly
49. Speech (your word must be polite – use very good word) and any duty must be done regularly and very well
50. Another flame is your husband who you stay with forever
51. You should serve well don't make him disappointed
52. Forgive him in the name of woman; don't speak in the way that you consider him as equal
53. No matter what happen we have to wait to listen with the bad word (even if he say something bad you have to listen)
54. Though your husband speak inappropriately you shouldn't let the mother know
55. (husband) will getting angry wife heard the (bad) word from the mother then whisper to the husband
56. This kind of thing doesn't stop but lead to the questioning (of wife and mother –flame inside/outside)
57. You are not quiet but chatting so the problem happen everlasting
58. Confront without stop so no more happiness
59. Complaining/nagging until everyone in district no problem so no happiness
60. This is what we call the three flame that the mother tell the daughter to keep
61. My dear, no matter what your husband did wrong, I tell you
62. To be patient, don't say anything without the husband present
63. Don't curse, don't be the enemy, no matter how poor or stupid you don't look down on.
64. Though poor or stupid you should advise or say something with good words
65. No matter what the husband say, angry and cursing, using strong word
66. Without ending
67. Complaining and cursing because not pleased (husband)
68. You should be patient with him and calm down your anger,
69. Don't be angry and react bad to the one who is your husband
70. You get angry without thinking about yourself as a woman (you have to consider yourself as a girl before you use bad words or appear angry)
71. Deny with rude word will ignite the anger (if you use bad words you will make husband more angry)
72. Stubborn, staring and want to quarrel
73. Igniting that lead to quarrelling
74. Cursing dog and cat, insulting indirectly to hurt the husband feeling (curse the dog or cat because you are afraid to insult him directly – as a way of insulting him vicariously through the cat)
75. Throwing things (without thinking) and then it break,
76. Trying to do things to make the husband lose (surrender/give in)
77. Then feel satisfied. We call this woman the woman who ruin the prestige of the family
78. My Dear Daughter don't do like them they are very wrong
79. Even though your husband curse, you go to sleep and consider
80. And you come back with gentle words and solve that problem

81. What your husband advise you bear in mind (keep in your heart)
82. Don't forget the (husband's) word or you may do something wrong because already told
83. If you don't listen to the order it always create the quarrelling and then bad reputation and never ending quarrelling happen
84. We don't consider this as a woman but as (bouwlai) useless
85. This woman use your mouth to suppress the husband by letting other people know that she is better than him (meaning you talk and complain a lot so people will know and not respect your husband)
86. Because she doesn't use, doesn't let to walk, laugh at
87. Even though your husband ask you to do things don't be lazy to go
88. Don't wait regardless near or far distance, get up and go don't let your husband curse you
89. Don't stay at other people's house long, free or busy, be quick back home
90. My Dear Daughter it is rarely for the woman
91. No matter how good physically you are they won't select you if you don't know all the things
92. You will not be respected, you will be with 100% bad luck
93. You are only beautiful but if you know what to do you will be appreciated.
94. One thing you are beautiful that can't be compared to but even a single rule you don't know
95. You are beautiful but have no idea
96. Though you are black if you are polite
97. You know all the good characteristics
98. It is traditionally called (Kalyan neh) perfect
99. My Dear Daughter, I want to tell you about the bad luck,
100. If you check your husband's head for lice without doing "sampeah" (the palms together)
101. The monk will consider you as a "sak cock" (big white bird) that perches in the house and this is a symbol that you will lose the property.
102. It is not appropriate to step over your husband, just because you want to be quick.
103. The woman is the same as the small bird that fly away
104. And then this bird bring about the bad luck, fly in and fly out of the door
105. Careless ...
106. Consider it as when you light the fire so that the thief can see your location and take your property – you show the way to the thief
107. Another kind of girl laughs loudly (so that neighbors of the neighbors can hear you)
108. If you are this girl we consider you as the bird – sak cho:chat (this kind of bird different but also brings bad luck when it flies into the village)
109. Another kind of girl, when she sleep she turn her back to her husband
110. This one we consider as a bad snake and it shouldn't be let into the house
111. It bring bad luck and the couple will separate
112. The kind of woman who has long hair
113. She combs her hair at the top/mouth of the well like the executioner and the cat who hides its claws
114. She is the worst and cannot be compared to anyone (traditionally the woman cannot comb her hair in public because people will think she is trying to attract the man) this woman can comb her hair for one hour (usually it takes short time)
115. The other kind of woman kicking something loudly
116. When she walk very loudly they consider her step like a lightening sound so that her samput (skirt) it torn apart
117. She walks very loudly
118. So that the houses tremble
119. The other woman see something on the ground and then she move forward without picking it up (as in tidying it)
120. In the future she cannot get organized
121. Then her property will be lost
122. Even at the meal time she eat in a messy way
123. My Dear Daughter you have to listen, these are the 10 bad luck.
124. That you should avoid seven times
125. That is the Buddha (deity)

BIBLE SCRIPTURE, RESEARCH METHOD SURVEY 2

The following scripture was used to study Christian beliefs and practices of the housemothers during survey 2. Although this scripture shows the Contemporary English Version, while conducting this survey the Housemothers used the Khmer Common Language Bible (New Version).

Luke 15: 1-7

1 Tax collectors and sinners were all crowding around to listen to Jesus. 2 So the Pharisees and the teachers of the Law of Moses started grumbling, "This man is friendly with sinners. He even eats with them." 3 Then Jesus told them this story: 4 If any of you has a hundred sheep, and one of them gets lost, what will you do? Won't you leave the ninety-nine in the field and go look for the lost sheep until you find it? 5 And when you find it, you will be so glad that you will put it on your shoulder 6 and carry it home. Then you will call in your friends and neighbors and say, "Let's celebrate! I've found my lost sheep." 7 Jesus said, "In the same way there is more happiness in heaven because of one sinner who turns to God than over ninety-nine good people who don't need to."

Luke 15: 11-31

11 Jesus also told them another story: Once a man had two sons. 12 The younger son said to his father, "Give me my share of the property." So the father divided his property between his two sons. 13 Not long after that, the younger son packed up everything he owned and left for a foreign country, where he wasted all his money in wild living. 14 He had spent everything, when a bad famine spread through that whole land. Soon he had nothing to eat. 15 He went to work for a man in that country, and the man sent him out to take care of his pigs. 16 He would have been glad to eat what the pigs were eating, but no one gave him a thing. 17 Finally, he came to his senses and said, "My father's workers have plenty to eat, and here I am, starving to death! 18 I will go to my father and say to him, 'Father, I have sinned against God in heaven and against you. 19 I am no longer good enough to be called your son. Treat me like one of your workers.' " 20 The younger son got up and started back to his father. But when he was still a long way off, his father saw him and felt sorry for him. He ran to his son and hugged and kissed him. 21 The son said, "Father, I have sinned against God in heaven and against you. I am no longer good enough to be called your son." 22 But his father said to the servants, "Hurry and bring the best clothes and put them on him. Give him a ring for his finger and sandals for his feet. 23 Get the best calf and prepare it, so we can eat and celebrate. 24 This son of mine was dead, but has now come back to life. He was lost and has now been found." And they began to celebrate. 25 The older son had been out in the field. But when he came near the house, he heard the music and dancing. 26 So he called one of the servants over and asked, "What's going on here?" 27 The servant answered, "Your brother has come home safe and sound, and your father ordered us to kill the best calf." 28 The older brother got so angry that he would not even go into the house. His father came out and begged him to go in. 29 But he said to his father, "For years I have worked for you like a slave and have always obeyed you. But you have never even given me a little goat, so that I could give a dinner for my friends. 30 This other son of yours wasted your money on prostitutes. And now that he has come home, you ordered the best calf to be killed for a feast." 31 His father replied, "My son, you are always with me, and everything I have is yours. 32 But we should be glad and celebrate! Your brother was dead, but he is now alive. He was lost and has now been found."

RESEARCH OUTLINE SURVEY 1-6

Outline survey 1**Approach**

Creative group session with all 10 Housemothers: groundwork to create a general overview of Housemothers vision on girls and care.

(Duration: 4 hour session)

Related to the following research question

What is the Housemothers' vision on the girls and care for the girls at the Assessment Center?

Methods

- Creative expression through Art; a symbolic picture to represent the girls at the Center and a second one to present Housemothers aspiration for the girls.
- Post-its and arrow-shaped cards to note key words that emerged from the paintings.

Process

Intro:

- Start with a small creative and fun assignment to break the ice.
- Explain the new context; the difference between training and research; researcher (previous trainer) takes a facilitating position and Housemothers receive a leading and knowledge position.
- Explain concept of research; not about correct answers, but personal expression.
- Provide an overview of the plans for this survey.

Assignment:

- Paint a symbolic picture that could represent how you see the girls at the Assessment Center. For example a flower. (Think about girl when they are fairly new at the center).
 - Each Housemother can give a general/free explanation of the painting.
 - Put it in words and write on small cards; 5 characteristics form girls/paining.
 - Paint a second painting that expresses your desire/vision for these girls in life and future.
 - Give general/free explanation of the painting
 - Put in words and write on small cards; 5 characteristics of the girls in the future, according to Housemothers desire.
 - Visualize the process together: create a poster with the paintings and cards and write on small arrow-cards; what girls need most to get from the position in picture one to painting
 - Write practical outcomes on a new set of cards to state; what Housemothers can do to help the girls at the Assessment Center in this process.
-

Outline survey 2

Approach

Group sessions: 2 groups of each 5 Housemothers.

Reflecting and interpreting Scripture with Housemothers in relation to (pastoral) care.

(Duration: two sessions of each 4 hours)

Related to the following research questions

Which Scripture and Biblical values are in line with their vision on Care?

What is the relation between their Cultural and Biblical values?

What do Housemothers see as practical outcomes of their vision on care?

Methods

- Studying, interpreting Scripture: Luke 15: 1-7, the Lost sheep & Luke 15: 11-31, the lost son.
- Development and presentation of role-play based on personal interpretations of Scripture
- Semi-structured interview of Housemothers in their role/character.
- Group discussion and reflection of the interpretations in relation to care and practice.
- Card game: 10 minute group activity with cards that display acts/verbs to describe care activities. Ranking of the cards during the game will present housemothers vision on care in line with studied Scripture. (Inspired by an assignment on metaphors in 'Care for the Story'- Ganzevoort & Visser- chapter 3).

Process

Intro:

Look back at research part 1 and recall some of the statements that were made about Housemothers vision on girls and care. Provide an overview of the plans for this survey.

- Make two small groups (2-3p.) and hand out Scripture. Each group will read and discuss among themselves what they see as important in this text. Then come up with a small role play according to the story. (underline 2 words)

Assignment:

- Read Scripture, mark a line or few words that you see as important in this text.
- Create a small role play based on your interpretation.
- Presentation of the first role play (Luke 15: 1-7), followed by interview of Housemothers in their characters. Inquire about their position; what where they doing, thinking, feeling? How did they experience their role? Who is taken care for and why? What kind of care is given?
- Ask the other Housemothers for a response to the role-play/ message.
- Continuing the conversation together while looking at the text (semi structured); encourage connection between the message of the role play and Housemothers care. What do these interpretations show us about the care of the Housemothers for the girls at the Assessment Center? What details were left out? Are these important? (researcher can question opposites) Is this story recognizable situation in Cambodia in general? (culture)

What dilemma's and questions rise from the text in relation to daily life? Can we recognize the girls in the AC in a character? Can we recognize Housemothers in a character? What is her specific role? How can a Housemother provide care to girls at the AC, like the care in this story?

- repeat point 5,6 and 7 with the other couple in this group who studied Luke 15: 11-31
- Card game; pass on and collect 2 cards with verbs and acts that best present practical outcomes of your vision on care, in relation to the interpreted scripture.

Outline survey 3

Approach

Structured interviews on; the story of God as part of Housemothers' daily practice.
5 different Housemothers were interviewed during a total of nine shifts.
(Duration: 4,5 hours)

Related to the following research questions

What is the Housemothers vision on the girls and care for the girls at the Assessment Center?
Which underlying cultural values and beliefs are shown in this vision?
Which Scripture and Christian values are in line with their vision on Care?
Which of these values and beliefs are seen (mostly) in the Housemothers practice?

Method

- Structured interview among (random) Housemothers, depending on their work schedule.

Over a period of 60 hours all Housemothers will be approached at the end of their shift and asked to reflect on their shift in relation to the story of God.

- No notification on fore hand, to guaranty a natural situation, no special awareness'.

Process

Questions for structured interview:

- Did you share about God or the Bible with the girls during this shift (story/song...)
 - Can you describe the situation?
 - What was your response?
 - What was the message of the story/song?
 - Why did you share/sing with a girl about God?
 - What was the response of the girl?
 - What happened afterwards?
 - When do you usually talk more about Jesus; day or night shift?
 - Do you usually focus on a girl feeling loved or for her to change behavior?
-

Outline survey 4

Approach

Participant observation during a (weekly) Sunday morning devotion.

Conducted during a dayshift with 3 Housemothers of which 2 Housemothers were in a leading position of the devotion.

(Duration: 1 hour)

Related to the following research questions

Which scripture and Christian values are in line with Housemothers vision on care?

What do Housemothers see as practical outcomes of their vision on care.

Methods

- Participant observation, of the way Housemothers' apply the story of God in their care.

Process

- Participate in the devotion session.
 - Observe: The Scripture, shared message and implications
 The way this was presented 'performance Housemothers' (pedagogy)
 The interaction between Housemother and girls.
 Girls' response/ involvement.
 Rituals; Bible reading, prayer, blessing....
-

Outline survey 5:

Approach

Participant observation; over a period of 6 days.

Conducted during day and night shifts, working alongside all 10 Housemothers.

(Duration; 20 hours).

Related to the following research questions

What do the Housemothers see as practical outcomes of their vision on care?

Which of these values and beliefs are seen (mostly) in the Housemothers practice?

Methods

- Participant observation, to observe and verify Housemothers' articulated vision and practical outcomes with the actual practice.

Process

- 1 Participate in Housemothers' routine and daily practice.
- 2 Observe: The way Housemothers build interpersonal relationships.

The way Housemothers offer comfort and advice.

The way Housemothers guide and advice the girls.

Outline survey 6

Approach

Short structured interviews to explore and verify earlier findings.

Interviewing 3 Housemothers, individually. These Housemothers are selected by their middle-position in the collected vision of the Housemothers.

Related to the following research questions

What is the Housemothers vision on the girls and care for the girls at the Assessment Center?

Which underlying cultural values and beliefs are shown in this vision?

What is the relation between their cultural and Christian values?

What do the Housemothers see as practical outcomes of their vision on care?

Methods

- Structured interviews; to explore and verify previous collected data that seemed to be incomplete or inconsistent with earlier findings or theoretical framework.

Process

Intro:

- 1 Look back at the research process and recall some of the statements.

Explain that this interview aims to look deeper into some of the previous findings/topics.

- 2 Introduce the following findings/themes and ask the related questions*:

- Value; society often rejects abused girls, why do you (Housemothers) value these girls?
- Free choice; how do you perceive free choice in comparison with the culture.
- Strong women; can you describe what a strong women/strong heart is?
- Emotions; how does a strong women handle her emotions?
- Advice; what kind of advice do you give to the girls at Assessment Center.
- Hope; what is the foundation of your hope?
- Story of God; do you focus on the love or on the behavior?




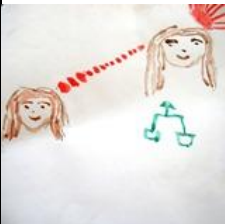
* Present the questions naturally, less direct.



RAW DATA SURVEY 1







NO1: CREATIVE GROUP SESSION WITH 10 HOUSEMOTHERS.





MAIN QUESTION:



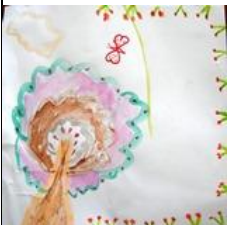

What is the Housemothers' vision on the Girls and Care for Girls at the AC?

Paint a symbolic picture about girls at the AC	Explanation of the painting	5 Characteristics of girls at the AC	Paint a symbolic picture about your longing/vision for girls (a bit later in life)	Explanation of the painting	5 Characteristics of the girls future according to HM longing/vision	What do girls in the AC need most? (to get from the situation in picture 1 to picture 2).	What can Housemothers do to help the girls at the AC?
HM A 	The tree is not fresh, all the leaves fall down. The ground is black. The girl has problems, depression and disappointments. She feel like she has no value. - The housemother think she has value, they try to help and take care of her. After a while the tree can grow, become fresh and green.	1 girl is concerned 2 girl is scared because this is not her house 3 girl misses her family 4 girl needs love and a friend/HM 5 girl needs to commit to working/study hard. Strong hope		A tall tree with many branches it can produce fruit (children). It grows on a rock, the rock is her heart: it stands strong when trouble comes. It has dignity. Nothing can break it. The sunrise brings hope for ever.	1 I wish the girl will have a high education 2 good job, government, doctor, organization. If a woman can do it she has more value. Work in woman ministry affair. 3 have love to help others 4 have a family, because alone is not happy 5 belief in Jesus	1 the girl needs supplies (clothes, food, money). Safe place 2 possibility to study 3 encouragement 4 be healthy 5 transport to school	1 HM have to care about the girl's physical and emotional needs 2 correct the girl and give her advice on how to be a good girl 3 comfort her 4 give her love
HM B 	The tree is brown and has no leaves. It is not healthy, not happy, it almost die because nobody gave her water. - When she is with us, we help her change,	1 girl cries, is sad, hurtful, painful. 2 girl feel hopeless because of the high wall, she cannot get out		When I think of the girls future I want her to become a lawyer, so she can help other girls and work on justice. Justice for children and women.	1 I wish the girl will have a High education 2 a good job, to give her a better life/future.	1 the girl need encouragement 2 support and supplies (clothes)	1 HM has to encourage girls to study and tell a girl she needs to be patient. (persevere) 2 support the girls to have a strong commitment to study and work

	she gets a new life, good care, we love her. There is hope and a good relationship No discrimination, we show them that we love them the same. Her face changes from sad to happy, the tree get leaves and flowers. She is happy by the time she leaves	3 girl is afraid 4 girl misses her home, we make her leave her home. 5			3 be healthy and have money 4 have a family 5 become a women who can help others	3 good and enough food 4 be healthy 5 money and support to study	3 try hard to help the girls to study 4 give the girls advice, tell her what is good. 5
HM C							
	The girl is a complicated tree, there is fear, loneliness, hopelessness. She looks for a place to go out. After one month, she is in the classroom and the teacher can help them. We tell them about devotion and when they are sad they like to sing a song about being unhappy and think about Jesus. We teach them and read the bible. And tell them they have value. They face change, they go study and have a good future. The don't want to go home because of gossip and shame.	1 girl is afraid 2 girl cries, 3 girl feels alone 4 girl has no hope. 5 girl is depressed		The girls go to church. One time I did meet a girl from our AC in my church. She needs a motor to get to church.	1 I wish the girl will grow spiritually 2 grow in fear of God 3 have a job 4 have a good lifestyle, family 5 be a respected person	1 the girl needs a house, shelter, a safe place 2 believe in Jesus 3 be patient and continue (persevere) 4 be in good health 5	1 HM has to give love to the girl. 2 give her advice in a good way 3 comfort the girl 4 encourage her to study 5
HM D							
	The tree is not healthy, no one take care of the tree, it is	1 girl is not happy, she is worried		This tree represent confidence, it is strong and committed to do	1 I wish the girl will learn a skill to help her live.	1 The girl needs to be patient (persevere) in studying hard.	1 HM can give her love

	<p>nearly dead. The grass on the ground is yellow and dead, but the roots of the tree are still alive, there was lack of water. The girl is not happy and wants to go home.</p> <p>-</p> <p>When the girl is with us she can grow and change. Sometimes the girl is not happy when she has to go home. I experience two types; some are happy in the AC, some are not.</p>	2 girl is angry		<p>something. The red color shows her love for others. When she loves others I think her life will be peaceful, safe and secure.</p>	2 grow in society and knows how to be a good person	2 encouragement	2 teach her the good thing (good behavior)
		3 girl is crying			3 understand the difference between a good and a bad person	3 support	3 tell her about God
		4 girl is afraid			4 has a proper business or work.	4 supplies	4 encourage her to be patient (persevere) so she will study hard and reach her goal.
		5 girl doesn't want to talk.			5	5	5
HM E							
	<p>The black is when the girl first arrives, she is not happy, a lot of feelings, complicated.</p> <p>-</p> <p>After 2/3 weeks she starts to grow, pink flowers. She is like the caterpillar who turns into a butterfly. There is change.</p>	1 girl is angry		<p>The girl is leaving and go's back to her family.</p>	1 I wish the girl will feel confident in herself.	1 the girl needs money	1 HM has to teach her, correct the girl
		2 girl cries			2 study and have a skill	2 encouragement	2 give advice
		3 girl looks at the tall fence			3 seek God	3 be patient (persevere)	3 give her love
		4 girl doesn't want to talk			4 has a good life	4 supplies	4 teach about God
		5 girl is sometimes happy sometimes not			5 has a good job to support her life.	5	5 comfort and care for her physically and emotionally
HM F							
	<p>First the girl feels scared and worried,</p> <p>-</p> <p>But she receives help and after a while her fear reduces and she becomes happy. She feels peaceful and there is growth</p>	1 the girl is afraid,		<p>A women who feels confident in life, in society and her family and is encouraged in her environment. That she will be a strong person who can overcome her sadness.</p>	1 I wish the girl believes in Jesus	1 the girl needs money	1 HM has to give a good example
		2 misses her family			2 feels confident	2 be patient	2 encourage the girl by saying good things (compliments) and correct her.
		3 feels lonely			3 continue studying	3 keep going	3 support the girl in reminding her to go to school
		4 cries			4 has a job	4 know Jesus	4 give her supplies (clothes, food)

		5 is sad			5 will have happiness in her family	5	5
HM G							
	<p>The tree shows a mix of feelings, she misses her home, she was separated from her family.</p> <p>After we explain the rules and take care of her the loneliness turns into being happy, she feels that someone takes care of her. The butterfly represents her feeling after 2/3 weeks, she is happy there is no more fear.</p>	1 the girl is afraid, fearful		<p>A strong big tree. The red color represents her fruitfulness. The sun; a good life. The rainbow; the colors of her life, that she won't be stuck, but can change in any color.</p>	1 I wish the girl gets an education	1 the girl needs to be encouraged	1 HM has to give her supplies (food, cloth) and a safe place.
		2 the girl thinks a lot			2 has a business to raise her life.	2 love herself and love Jesus	2 teach girls to be patient and be patient herself
		3 the girl feels lonely			3 that she becomes a strong women; a strong heart: if she faces something, it will not easily affect her.	3 needs advice to help her think of something's	3 respect the girl and teach the girl to respect herself
		4 the girl doesn't want to talk			4 she respect her parents	4 learn how to forgive	4 teach and help the girl to understand the bad things; behavior of herself and others
		5 the girl is sad			5 be a special mother; love her children, is patient and forgive her children.	5 love each other	
HM H							
	<p>The tree is beautiful a little bit inside, but sadness and complicated things are surrounding her. There is hopelessness; no one can encourage her before. She is sad and thinks she has no value (not valuable/precious). Her face shows depression, she is a dry person.</p>	1 the girl is fearful and restless		<p>A healthy tree, a very strong tree that lives near the water. The water is Gods Word. The tree has a lot of fruit, is fruitful (in Gods Word) growing strong and prosper</p>	1 I wish the girl gets a good education	1 the girl needs to have self-esteem	1 HM need to understand the girl clearly, her needs, otherwise we can't help her.
		2 the girl wants to go back home			2 becomes a strong person, now she is weak, just a child and not strong enough, I want her to change	2 encouragement	2 listen to her problems
		3 wonders what we are doing at the AC, especially when they came in at night.			3 a good person, that she will change her mind about herself. Now she thinks she has no value, people think she is not a good person. Is want the girl to have self-esteem.	3 a change, opportunities	3 give her a change, opportunity,

		4 she looks dry, exhausted			4 have a job, I don't want her to go back to being a sex-worker.	4 someone who makes her feel warm, comfort her, and takes care of her.	4 she lost everything, she needs another place.
		5 she doesn't want to talk.			5	5	5 HM needs to be patient
HM I							
	<p>The big girl is not happy, she feels hopeless and it's complicated. She wants to go back. The small flower in the picture are the small girls, they don't worry so much and get involved easily. The short tree grows like a palm tree; they speak properly, talk to others and are lovely. They hear about Jesus and belief.</p> <p>- When the girl is with us she can change. She loves to play with the HM and study. Then they go to a new place.</p>	1 the girl is not happy, she cries		<p>The big tree represents a good person; who helps others and is strong. It has a good future. She has a family and is a good mother; she is a model for her children. The sunshine represents....?.....</p>	1 I wish the girl will be strong	1 the girl needs to be patient and work hard.	1 HM need to understand the girls feelings.
		2 doesn't want to talk			2 have a future	2 be confident, trust others and herself, that she can reach her goal	2 encourage the girl when she has a problem, is not happy and depressed
		3 hate us Housemothers			3 high education and work	3 believe in Jesus	3 teach how to take care about herself, hygiene.
		4 not stabilized with us			4 love her husband	4 have good habits so she can have a good future; do things on time.	4 teach her on 'the inside' not to trust everybody, the bad man.
		5 some girls don't want to leave.			5 is a strong Christian	5 study, rest and take care of her health.	5 teach her to love others and love herself.
HM K							
	<p>I draw a tree with a lot of leaves. The inside leaves are not happy, she is worried and loves her family. Then everything changes, she comes to the AC and feels sad and confused.</p> <p>- The pink color represents the girl</p>	1 the girl misses her family		<p>People living around This drawing is about her first growing and reaching her goal. The center is about her changing and wanting to grow. The pink represents her love. The red circle is for studying. Purple, that she will have a job and the last one</p>	1 I wish the girl has a good health	1 the girl needs a good family that encourages her, and a good friend.	1 HM has to give her idea's and advice and encourage her on things (like study)
		2 she is sad and has no freedom			2 love for people in general (family, neighbor).	2 she needs that the society receives her, make her feel welcome.	2 needs to be patient and listen to her needs.
		3 she doesn't have a close friend, she cannot feel close to someone else			3 learning, study hard and get a skill	3 transportation and money. (a bike to go to school)	3 give her love over their needs.

	after 3 weeks in the AC, she is more happy, receiving love. She feels she has value. At her home the neighbors talk and there is a stigma. The HM give her some rights, offer love and school. The HM values them. Green leaves represent the hope they receive, they are happy and given back what they lost before, what was everything to them. Red stands for love, the love we share and receive.	4 she is in pain		stands for hope.	4 a good family and a good job.	4 someone take care of her, visit and encourage her.	4 explain how to live a different live, teach the good lifestyle.
		5 she doesn't know what to do in the future			5 will be a good leader in the family; be a normative woman with husband and children, a good example/model for the children to follow and have a good job.	5 give her love, teach her how to live in society, like a mentor.	5

RAW DATA SURVEY 2

NO 2: GROUP SESSION REFLECTING ON CARE IN RELATION TO SCRIPTURE

2 groups, each with 5 Housemothers.

MAIN QUESTIONS:

Which Scripture and Biblical values are in line with their vision on Care?

What is the relation between their Cultural and Biblical values?

What do Housemothers see as practical outcomes of their vision on care?

Report Survey Group 1 (Morning)

Two Housemothers read Luke 15: 1-7 & Three Housemothers read Luke 15: 11-31;

Read Scripture and mark two words or one line that you find important, then create a role play in line with your findings and scripture.

Luke 15: 1-7 role play and questioning characters

HM's	Housemothers are dressed like they were going to church.
HM d	'yes we dress nice because it is like a service with you today'
Role play showing:	
HM d	Housemothers created two role plays.
HM e	1 st Showing a shepherd, counting his sheep. Feeling restless because one sheep was missing. The shepherd looked everywhere and found the lost sheep, a big smile. Guided the sheep back home. (referring to Luke 15: 4-6) 2 nd Showing a robber going into a house, fighting with the owner and stealing money. Later on the robber walked up to Jesus and kneeled to confess his sin. Jesus blessed the robber. (referring to Luke 15: 7)
HM c	Listener
HM b	Listener
HM h	Listener
Questioning Housemothers in the character they played in Luke 15: 4-6 (shepherd and sheep). Inquire about their position/feeling/thoughts	
HM d	Shepherd: say 99 sheep and was upset and scared. She didn't know what happened to the one sheep that is missing. Not an 'easy' feeling. She needs to go look for that one, feels worried. Feels 'sorry' for the sheep and is not angry. Sees it as her responsibility to take care and to find the lost sheep. --- Shepherd is excited when she finds the lost sheep. 'so happy!' and guides the sheep home. (in role play the other person is too heavy to carry)
HM e	One of the 99 sheep: is comfortable, warm and in a peaceful and safe place. She isn't worried about the shepherd leaving her, because she is sure the shepherd will come back. Has trust.
Addition	Translator played the part of 'lost sheep': She feels lost, has no place to go and doesn't really know what happened to her. Feels restless, scared, lonely and cries. She has nowhere to go. Thinks she cannot find her way home. Wonders and is fearful, if the shepherd will be unhappy and angry or welcome her back. She is not angry at the shepherd for losing her. Wonders if the shepherd will miss her, 'does he know I am lost, that something is wrong?'
HM c	Listener

HM b	Listener
HM h	Listener
Questioning Housemothers in the character they played in Luke 15: 7 (robber and Jesus). Inquire about their position/feeling/thoughts	
HM d	I felt happy, because I had the money. I didn't feel sorry for the house owner, I have no compassion, I just focus on the money. --- Then someone show me the bible. 'this is important. People learn what they did wrong and repent, change. This is not at once but takes several steps' ---- Jesus like to forgive. Jesus and people are the same, equal. But the robber kneels to show honour to God.
HM e	we showed about a robber, who stole from the owner of the house. Then someone told him about Jesus, and he knew he had done something wrong. We created this story ourselves, following verse 7 about the sinner. Character: my body hurts because the robber hit me. My heart is in pain also because he stole from me.
HM c	Listener
HM b	Listener
HM h	Listener
Addition	Translator in the role of Jesus: Jesus likes to forgive.

Reflection and Interpretations of the group on Luke 15: 1-7

Asking the Housemothers who were listening: What do you think was the message?	
HM h	This is about the shepherd who takes care of the sheep, like the pastor takes care of the cell group, of the church.
HM d	
HM e	
HM c	
HM b	
'If this shows about the care of the pastor for the church, can it also teach us something about the care of the Housemothers?'	
HM h	Yes, it is the same care, it can be. Like when the housemother is looking for the girl, takes care and find what they lost. The girl lost something already, she lost opportunity, trust and human rights. From abuse. --- The housemother know about the 'lost feeling', we need to do like that; look for the girl, we worry. The girl thinks about the bad (difficult) thing she is disappointed. We need to complete her, encourage and take care. Look and give back. Love, because she is lost in herself.
HM d	I Agree with HM h
HM e	Agree
HM c	Agree
HM b	Like in the story the Housemother need to forgive. The girl need to transform, redemption. People need to look at themselves and decide to change. --- But they cannot really change themselves, the person or the thief... the word of God brings change.
The role play showed how the robber changed after hearing about Jesus. Who do you feel is responsible for such change?	

HM c	The housemother is not responsible. The other person is responsible herself.
HM d	
HM b	They cannot change themselves, the person or the thief, it is God's Word that brings change.
HM h	The Gospel in peoples live, can reflect what they did and can change her. Only God can bring change, not the preacher, it is God who chooses.
HM e	
What does this show us about the care of the Housemothers for the Girls at the AC?	
HM d	For me, is see two way for the trafficking and abused girls at the AC. At first they are different, the first 2 weeks the girl doesn't want to change, the Housemother take care of her. Than some girl changes, that is a good thing. I feel happy when I see this change. Sometimes I speak to the girl. I talk and teach about Jesus and the Gospel. On Sunday we have a church service. All the Housemother do like that. The girl can be good, feel safe.
HM e	
HM c	On Sunday we teach them about Jesus and about their habit, they can change to the good behavior.
HM b	
HM h	
So on Sunday you share about Jesus (Gospel), do you feel this is 'enough'?	
HM d	If the girl ask the housemother also shares, if she is interested.
HM e	
HM c	No, I want to share more than only on Sunday
HM b	
HM h	
We have talked about the care of the shepherd for the Sheep, and about the change of the robber. I like to ask you all; which story is like the way you want to take care of the Girls at the AC.	
HM d	Care and give trust. Give her cloth. Make her feel close to me so she can open and trust.
HM e	The story of the sheep; love and provide a warm place. Give opportunity.
HM c	Give advice, counseling and change her heart and character. Teach about Jesus. When the girl can read I give her the bible and I teach her the song. When she feels sad we sing about God.
HM b	I want to help like the shepherd.
HM h	Like the sheep; give opportunity

Luke 15: 11-31 role play and questioning characters

Role play showing:	
HM d	Listener
HM e	Listener
HM c	The son walks back to his home, broke and humble. The father sees his son and runs towards him with a jacket? the father kisses and hugs the son and gives him a ring. They are sharing a dinner when the oldest son comes in. He is very angry. The father tries to persuade him to join, in the end the oldest son joins but seems still angry.
HM b	
HM h	
Questioning Housemothers in the character they played in Luke 15: 4-6 (shepherd and sheep). Inquire about their position/feeling/thoughts	
HM d	Listener
HM e	Listener

HM h	I went out, I spent all my money. I forgot everything to have freedom. But I lost everything and now I am alone and eat the pig food. I look back and remember my father's house, when I lived with him I had food to eat. I decided to go back, I am not worth it to be his son because i received everything already and went out. It is not fair, not my right to be his son because I wasted everything. I want to be the servant of my father.
HM c	<p>I am looking and I want to hug and kiss him. I feel so happy when I see him! Before I was so worried, such a difficult feeling. I worry about him, does he have food? When he came back and lost all my property, I still know he is my son, he is my child. I need to forgive. I love him and I longed for him. A heart of faith. I gave the ring because I love him and I can see he look so poor, it is so sad, so I kiss and hug him.</p> <p>-----</p> <p>I talked to the oldest son, I explain why we have a party and feel happy. I say that everything that belongs to me also belongs to you. The younger son did the wrong thing, but we need to forgive.</p>
HM b	I live here, but I never got a party! I work hard but I never got a ring! My father doesn't care about me, I am so disappointed. And angry! My brother did the wrong thing, but I worked full time. Father still smile at my brother. I don't want to go, I don't want father to push me, I have a painful heart so I don't (cannot) eat. No.

Reflection and Interpretations of the group on Luke 15: 11-31

	In this story and role play we can see two different responses to the son coming back home; a party and angry feelings for the son who took his part of the family property to find freedom. He comes back after spending all of it. How would someone like this be received in a Cambodia family?
HM c	<p>The family will be very angry. Sometimes they write in the newspaper that this is not their son anymore. They tell everybody that this person does not belong to the family, because they don't want to be responsible for the debts. They are angry and reject because the person did something wrong. When someone got pregnant they sent the person away to a far family member. After the birth they give the baby away and a girl can come home.</p> <p>(the rejection in the newspapers happens every once in a while, not daily)</p>
HM d	<p>I never heard like that.</p> <p>---</p> <p>You know, this story is like my story. A few years ago my brother (nephew) called to me and ask me to come to Poipet to work at an NGO. I went but had no work. I sold my earring, necklace and bracelet to buy food. I spent everything like the son on fun things. I thought I would earn the money. I was broke and called my brother in Phnom Penh. Then my father call me and said: 'Come home my daughter'. My brother will wait for me when I go with the bus, so he can pay my ticket when I arrive. I was afraid on my way in the bus 'What will happen to me?'. I felt sad and think that my father will blame me. But he was at the bus station also and everybody hug me and love me. I cry and cry. He said he forgive me and welcome me home. My experience is like the bible story. My father say nothing (no discussion or blame), we didn't talk about it. My father never yells at us. All the family was so happy. I was so dirty and skinny for one month no food. My brother took me to buy the special food, things I never had eaten before!</p>
HM h	I know that in Cambodian families both responses are possible; sometimes people are angry, sometimes happy.
HM e	I agree that the family can be jealous and angry. Some fathers welcome the person and they say nothing, some fathers are angry and will punish and beat the person who has done something wrong.
HM b	In their heart the family feels broken, they don't want to punish this person, but they don't want it to happen again, so they might hit and punish. To make sure this mistake doesn't happen again. Some families feel love and feel sorry; it is difficult to say what the response will be. I think 2/3 will complain and give advice.
	In this story we hear about the son who makes choices and mistakes. How do people in Cambodia see girls, like the girls in our care, who have been sexually abused? (Who was hurt by the mistakes of someone else).

HM h	<p>The society has no respect for these girls.</p> <p>---</p> <p>Even when it was rape, they still blame the girl. They say 'If you disagree, why did you let it happen!' There is an expression in Cambodia about the picking a Mango. In Cambodia there is a long stick with a basket to pluck the fruit that hangs high in the trees. If someone is walking with this stick, that means there is a reason, a ripe Mango hanging there.</p>
HM c	<p>People gossip, they always, forever, will talk about what happened. Even when it is another person's fault, the girl is still guilty. People don't really know what happened, what was the reason, but to the child they say it did wrong.</p> <p>---</p> <p>When a girl is pregnant, they sent her to a far relative and after the birth they reject the baby and the girl can come home.</p>
HM e	<p>The parents think that if they let the girl go out, the community will ask questions about what happened. The family is disappointed and will fall down. The girl has to stay in her own space.</p>
HM b	<p>There is no party for these girls, only silence and secrets. They don't want the family to go down and lose respect. People will ask questions when a girl comes back. So some family keep the girl inside the house for half a year.</p>
HM d	
So in society there are different responses to these girls. How do you want to receive these girls as a Housemother?	
HM h	<p>I see her as a child and want to do like the father in the story. Because the father feel sorry for the child. I don't ask 'what they did to you?' I give her cloth and want her to be happy. The Housemother is responsible to forgive. Don't ask what wrong they did, don't blame. The girl will be with the Housemother and know herself. No need to push, but give a free choice.</p>
HM c	<p>Don't ask but give love and encourage with the sweet word. Give hope and tell her not to worry. I tell the girl she has value, don't worry about what happened to you, don't be disappointed. No one want to be like that, but it happened. Encourage and have hope.</p> <p>---</p> <p>Don't remind them about what happened to them. After 2 or 3 weeks she will tell herself. They will trust us when they know we love them.</p>
HM e	<p>They have value and we express they have more value.</p>
HM b	<p>We not yet know their story when they arrive and they don't trust us. Let them know us first, than they will tell. We encourage them.</p>
HM d	
When Housemothers talk about the care for the girls, they use the word 'encourage' a lot. What do you mean with that word?	
HM b	<p>For example like with the new Vietnamese girl that arrive last week. They cry and cry and they don't want to join the girls in the classroom. They want to go home, they are angry that the cannot go out. They don't want to stay. We tell them they will only stay with us for 2 month and then they can go. We tell them not to worry and ask them to go to our school. We say 'please eat, and take care of yourself', because they don't want to eat. So the Housemother spent time, we ask them to join, talk to them. Then they stop crying and they start to eat with us.</p>
HM d	
HM e	
HM c	
HM h	
In the story of the Shepherd, it is the Shepherd who brings change in the situation of the sheep. In the story of the son, it is the son who changes his own situation. (HM confirm that these stories differ). How do you think change can come in the lives of the girls at the AC?	
HM d	<p>The girls have to change themselves</p>

HM c	<p>The girl have to change herself, but they need advice, then they can change themselves. And pray to God.</p> <p>---</p> <p>If there is no advice she doesn't know how to change, don't know what is wrong and cannot change.</p>
HM b	<p>Children come from difficult situation, some have school, some no. some have a happy family, some no. It depends on them. When they come to us they already grow in their family (style). We can help some part, but we cannot change the habits, because they grow (developed) for the big (main) part already.</p> <p>---</p> <p>Yes some girls are smart. They look to their friends and see what they are doing. They are looking and then they come to us and tell us they are going to be good. They see their weakness and see other girls are 'better than me, I want to be like that.' Then we give advice and encourage them. But some girl we need to push them.</p>
HM e	<p>It is her story, but the housemother also has to give advice.</p> <p>---</p> <p>It is difficult to know her situation and family, we know only a little about it. We have to treat her well, but cannot ask what happened, that is the rule (HM cannot trigger the stories, they have to leave this to the counselors). We don't know what happened, if they are poor or rich. We have to give value, then they trust us and we give advice.</p>
HM h	

Card game

At the end each Housemother picked two cards, which show how they want to take care of the girls at the AC in light of the stories we have talked about.		
HM d	Play	I want to make the girls feel happy, then the Housemothers feel happy too.
	Sing	I want to make the girls happy by singing. Songs about normal things and songs about God.
HM b		we need to pace with the girls when we are with them. Some are angry, some difficult, we don't know what happened.
	Love	The girl has problems so it is important we give love to them.
HM e	Respect	we need to respect the girl, we cannot talk about their story and tell it to others. (trustworthy).
	Forgive	sometimes the girl don't follow our rule, even when we tell them 3 times. We need to forgive what they do to us and what they have done before they came here.
HM c	Pray	we need to pray for the girl. God chooses them, they can believe in Him.
	Give	we need to give advice and supplies.
HM h	Understand	we don't know where they are from, we need to understand to know how hurt they are.
	Change	now (when we understand) we need to change them.

Report Survey Group 2 (AFTERNOON)

Two Housemothers read Luke 15: 1-7 & Three Housemothers read Luke 15: 11-31;
Read Scripture and mark two words or one line that you find important, than create a role play in line with your findings and scripture.

Luke 15: 1-7 role play and questioning characters

Role play showing:	
HM g	The shepherd is counting and starts to look worried. She puts her hand above her eyes and looks,
HM a	searches... She keeps looking and calls the sheep. When she sees the lost sheep she rushes towards it and guides it back home.
HM k	Listener
HM f	Listener
HM i	Listener
Questioning Housemothers in the character they played in Luke 15: 1-7 Inquire about their position/feeling/thoughts	
HM a	<p>I am the shepherd and take care of the sheep. Now I lost one. I am nervous and sad, I don't know where he is 'What is wrong?' I try to find it.</p> <p>---</p> <p>I know how the shepherd is feeling, I lost a child ones. It run away. I searched everywhere than! I didn't think about myself, I walked everywhere. Normally I am scared for the insects or snakes but now I just go because I needed to find my child!</p> <p>---</p> <p>I am not angry at the sheep, I look everywhere and when I found it I was so happy! If I was angry I would have gone out to look for it. I was so happy when I found the sheep, I wanted to tell everybody!</p>
HM g	<p>I just went, I needed to pie. But then I got nervous and was afraid. I didn't know where the Shepherd was! Maybe he forgot about me, maybe het just don't know that I am missing, that's why I am scared.</p> <p>---</p> <p>When I saw the shepherd again I knew he was not angry. It felt warm and exciting, because the shepherd shows love. Then I was with the other sheep again and the shepherd took care of me.</p>
HM k	Listener
HM f	Listener
HM i	Listener

Reflection and Interpretations of the group on Luke 15: 1-7

What do you (listeners) think was the message of this role play and Scripture?	
HM i	It tells about people on earth, we forgot God and walked out of his care.
HM k	<p>A good story, so important, we take care, take care of the sheep. When we lose one, we don't know where to go, which way it went.</p> <p>---</p> <p>(if the girl is like the lost sheep) we need to have a relationship and give hope; see a future for them and not look back. Love and support, encourage and improve the situation. When they cry we explain, so they have can follow an idea.</p>
HM a	<p>It is the same as us taking care of the girls. We are the shepherd, the girl is like the sheep. When it has happened (lose a girl) we need to talk about what happened, what we did wrong. What we need to do so that it won't happen again. When we find the girl, it has happened already.</p> <p>---</p> <p>We need to love the girls</p>

HM g	The lost sheep is like the girl. We need to look back; 'why did the girl go this way?' we need to look for her. When we found a girl and bring her back, she is scared and feels like we blame her. The Housemother say 'don't be afraid, we don't blame you, just don't do it again'. They are nervous, what happened to them? We want them to be safe. We won't keep them here for a long time, we explain, but they cry, hurt themselves, try to run away. Then they feel sorry and fear us. When we love them they are excited. We need to forgive them in grace.
HM f	
HM i	We love and encourage the girls, we go looking for them, build a close relationship, so they feel warm. Love and happy.
Asking the drama-players: was this part of the lost sheep, the part that you marked as important in the scripture? (I had seen them mark another verse)	
HM g	No we both marked verse 1 and 2, Jesus eating with the tax collectors.
HM a	Yes we mark that one, because it teaches us to look inside and not judge on the outside. Jesus spends time with the sinners, he shows respect to them and doesn't reject them. We work with girls who are seen as sinners in Cambodia. They are called 'broken woman'. People look down on them, look down on the sex workers. Now the girls learn, we don't look down on them. Before people always look down, but now more people accept them. Now there are NGOs and Universities and on TV they talk open about it, they show the karaoke girls. We cannot look down, we all have our value.
HM k	
HM f	
HM i	

Luke 15: 11-31 role play and questioning characters

Role play showing:	
HM g	Listener
HM a	Listener
HM k	They play 4 scenes, first showing the son walking up to his father and asking for his share of the properties. Then we see the son hanging out and drinking beer with a friend, when he has no more money the friend rejects him. The son goes sit with the pigs, thinking.... Then the son walks back home and arrives at his father's house, the father sees him coming and walks towards him, smiling. They hug. (no older brother in this play)
HM f	
HM i	
Questioning Housemothers in the character they played in Luke 15: 11-31 Inquire about their position/feeling/thoughts	
HM g	Listener
HM a	Listener
HM k	I went out but I lost all my money. I was sitting with the pigs thinking 'I feel so sad, why do I eat pig food!' I was thinking about my father on my way back. All his servants have food, I just want to be his servant. It is ok if father rejects me, I want to tell him that I did wrong. If he doesn't forgive me it is ok. But I need to try!
HM f	The father allows the son to go his own way. Now the son is thinking he cannot be the child of this father anymore. The son shows his thoughts and that he is strong to come back.
HM i	The father: I love my son so I gave him the money, so he can go on an adventure. (if it was a girl I would have given it also) --- When I saw my son again I was so happy! It doesn't matter, I don't care what he did, I want to welcome him home. All the villagers can see he is back.
In the story the father is happy that his son is back. How are people like this received in Cambodia (real life)?	

HM g	<p>The parents can forget it, but the relative, brothers and sister are jealous, because they pay a lot. They are angry. But in some family not, sometimes everybody in the family is happy.</p> <p>----</p> <p>Whatever the family does, the society will still talk, they feel sorry and look down on them. Talk, talk, talk, the society never forgets, they say it again and again. The persons hurt, like the girl, will feel so difficult. Then they have depression.</p>
HM f	I have experience in my family like this. my brother went out when he was 15/16. He was bored and went with boyfriends and girlfriends. When he came back my family encourages him to go study, now he works with a dentist.
HM a	The family can receive the person, but the community doesn't. they feel shame and look down, some feel sorry.
HM k	
HM i	They look down, but they don't say it face to face. They gossip.
Can you compare this with the party the father gives when the son returns?	
HM g	They close their mouth, the family, they are happy, but they keep it silent because of the community. But even when they keep silent, people still talk, that is normal. In Cambodia they don't give up, they just come up with their own idea about what happened, they like to talk. The family is silent, so they don't know exactly, just guessing. If you give information is ok, it can be good, it can be bad.
	Family is important. The girl can stand up, open her heart. She has to show to be confident, forever. She has to know how to stand, face them: smile, show your life is good. She has to stand, because there are no secrets in the world, they will know, people always know. If you can do it, face them and explain. Tell the truth. Or if you can't stand strong, you have to stay home and keep away.
HM a	
HM k	It is so important to have family support. They want a party but think. This (bad) thing happened already, the people will not give up (talking)
HM f	
HM i	
<p>We have looked at the story of the shepherd and of the lost son. Both stories show change, but the way change comes around is different. The Shepherd is leading the sheep to go back. The son is thinking on his own and turns around.</p> <p>If you think about the girls at the AC, do you think they are like the sheep with the shepherd, or more like the son who chose himself?</p>	
HM i	First we need to give the girls a free choice, like the son. Second we give advice.
HM f	We cannot push the girl, they have a free choice. It is the same like believing in Jesus, people have to admit themselves.
HM a	We need to let the girl do what is their idea, so a free choice. Sometimes they need guidance and advice.
HM g	We need to do two things; first listen to their free choice, after that we give advice.
HM k	They have to think themselves. They know what they did wrong by themselves, they know exactly. If they follow us, they don't know what they do. They have to change themselves, and ask for help. We care by advice, we have to be easy for them to open their heart, listen to their ideas.
<p>If I hear you explain about your care for the girls, I see how you want to work on a trust relationship and provide a warm place for her. So you focus on the story of the girls. I haven't heard you talk about sharing the gospel in words with the girls. Do you see this as part of your care or not so much?</p>	
HM f	<p>We have a bible service. Some girls open their heart and ask questions because they want to believe.</p> <p>---</p> <p>I feel is not enough, the girl has many problems. I always talk about it. Like the story of Josef who was sold by his family. She feels alone, so I give her this verse. I share about Jesus every day with the girl.</p>

HM i	The girls are interested when we talk about the gospel.
HM g	One time girls was listening to the bible story. She listened and was silent and interested. She loves the housemother and asked about valentine day and showing love. She thinks this is about love for a boyfriend. I say this is about Valentine and the gospel in the prison, about loving Jesus. Because Valentine was a Christian, it is about general love. The girl came closer.
HM a	I think we don't talk about Jesus and the Bible enough with the girls. ----- I share with the girls often, but not every day. So she feel encouraged, to teach and have questions.
HM k	I share with the girls every day, first I listen then I share some of the spirit of the Gospel

Card game

At the end each Housemother picked two cards, which show how they want to take care of the girls at the AC in light of the stories we have talked about.		
HM a	Encourage	When the girl has problems, she is disappointed.
	Testify	Tell the girls about love and experiences; God loves you
HM k	Love	Love can make people do everything
	Wait	Love need to wait for something. We have to wait long before the girl loves the Housemother back.
HM i	Free choice	Have a right to choose what they want, everything.
	Explain	After they choose, what do they need to do it. Sometimes the free choice is good, sometimes not. Help the relationship. Girl need to know how to protect herself and love herself.
HM g	Free choice	Maybe sometimes the girl is disappointed, don't say what has happened, but we cannot force to talk. Housemother sit near them, waiting for them, so the girl feel the Housemother is here to comfort her.
	Listen	Listen to the problem, why is she sad or disappointed.
HM f	Pace	The girl is there, housemother wants to take care, try to be near her and not give up.
	Support	At first the girls don't want to talk, but housemother needs to be with the other person. Ask her. For example: a young girl doesn't want to talk, she is at the wrong side, we support and give advice.

RAW DATA SURVEY 3

NO 3: SHORT STRUCTURED INTERVIEWS ON THE WAY HOUSEMOTHERS USE THE GOD'S STORY IN THEIR CARE.

MAIN QUESTIONS:

Which Scripture and Biblical values are in line with their vision on Care?

What do Housemothers see as practical outcomes of their vision on care?

HM + Day/ nightshift	Did you talk about God or the Bible with a girl during this shift?	Can you describe the situation?	What was your response?	What was the message of the story/song?	Why did you talk/sing with a girl about God?	What was the response of the girl?	What happened afterwards?	When do you usually talk more about Jesus: day or night shift?	Do you usually focus on the girl being loved or for her to change behavior?
HM k Nightshift Thursday June 30	Yes I talked about Jesus with one girl in the evening.	The girl was sitting by herself, not with the other girls. She was unhappy, so I went to sit with her and listened to her. The girl missed her family. And said that her family beats her sometimes.	Sometimes it is wrong if the family beat you, but when you don't listen to their advice punishment is sometimes good.	That Jesus loves us and doesn't beat us. He gives love. When we follow Jesus and love Him we don't do the wrong things and we don't get beaten. I told the girl who is alone: Jesus is with you.	Because Jesus can help us, he can help this girl. When we believe Jesus can help.	Then the girl prayed herself. She prayed about her family and her own story and she prayed silently also. Then she asked; what should I do now, I told her to say 'amen'. Then she was a little bit more happy, but not much.	I stayed with the girl and we played a game. Other girls joined us.	Both, it's the same.	Usually I go to a girl if she sits alone. I don't talk about God first, I need to know about her needs first. After that I talk about Jesus
HM b Dayshift Friday July 1	No I did not talk about Jesus. But I sing a song with the girls.	We did a game and both groups had to sing a song.		I have God Jesus in my heart. I have love, I have peace.	To give them a happy feeling. And it makes me happy.				

HM k Dayshift Friday July 1	Yes	2 girls were sitting together, talking about Jesus and the church they used to go to. And that they want to go home.	I joined them. The girls said they don't want to go back to the church. I asked them why? They said: because the people might not receive them (after being trafficked). They feel shame.	I told them that they don't have to be shy, because Jesus is not angry at them.	I know their difficult feeling. Before I believed in Jesus, I had the same feeling. After believing I feel relieved. I want the girls to know that Jesus loves them. But not push them, that's not good.	They said they know that Jesus is not angry and that they don't feel shy to God. But they feel shamed towards their friends in the church.	We talked about how long they have to stay with us. They don't want to stay.	Answered already	On the girl feeling loved.
HM a Dayshift Friday July 1	No, it was a busy day.								
HM g Nightshift Friday July 1	No, the girl was watching TV. Example	Sometimes the girl ask about Jesus, and want to know why people of NGOs care about the girls?		Sometimes I tell them that Jesus loves children. And that Jesus said that when we are a child we need to listen to our parents and their advice.		Some girl don't care. Some girls want to become a teacher. One girl I meet her after she left the AC, now she take care of other children in the church.			Both, Jesus's love and their behavior.
HM a Dayshift Saturday July 2	No, today I was also busy because there are no teachers on Saturday. But I have an example (1)	Sometimes in the morning when there is free time I call all the girls to sit together and tell a story.		The story of Josef. And explain that Jesus loves Josef and helped him. That Jesus has a plan with Josef's life. And that Jesus has a plan for the girls.	Because when a girl receives Jesus, that is a good thing, because then she is not angry.	She asked: was Josef not angry at his brothers? I explain that he is not angry because he trust Jesus.	The girls listen. Sometimes the girl want to receive Jesus and then we explain her about prayer and we pray with her on Sunday. But this is rarely.	Not so much in the daytime. Sometimes in the evening or in the morning from 7-9. When there is no activity. Sometimes when the girl asks.	That Jesus loves them and that they receive Jesus. Not to change, Jesus loves her also when she doesn't change.
HM a	Example (2)			The story of God creating the world, the sky, plants, animals, people.	So the girl knows that there is a God who made the world. And not Buddha. So they know everything doesn't grow by itself, but because of Jesus.				

HM i Dayshift Saturday July 2	No				Because Jesus is good. He can help and love. Save her. And we can pray. We sing to make her happy. Trust			It is the same	Girl doesn't need to change, just tell her about Jesus.
HM i Nightshift Saturday July 2	No, we watched TV. The girl rather watches TV.								
HM b Nightshift Saturday July 2	No, we watched TV.								

RAW DATA SURVEY 4

NO 4: OBSERVATION- HOUSEMOTHERS LEADING DEVOTIONS ON SUNDAY

MAIN QUESTIONS:

Which Scripture and Biblical values are in line with their vision on Care
 What do Housemothers see as practical outcomes of their vision on care?

Context:

Housemother C, D and F were working this shift. They gathered the girls and sat in a circle.
 Housemother F taught the children a song about 'Jesus love for children'.
 Then a girl was asked to read scripture and Housemother F shared a message.
 Afterwards Housemother C explained about another scripture and gave a message.
 They closed by singing the song one more time and prayer.

Scripture 1:

Matthew 19: 13-15

Some people brought their children to Jesus, so that he could place his hands on them and pray for them. His disciples told the people to stop bothering him. But Jesus said, "Let the children come to me, and don't try to stop them! People who are like these children belong to God's kingdom." After Jesus had placed his hands on the children, he left.

Message Housemother F:

HM: The disciples blamed the people who wanted to bring children to Jesus.
 What is the job (task) of a child?

Girls: silence

HM: To study and go to school, to eat, sleep and play.
 Here in the story children disturb Jesus. They wanted to meet Jesus, but people stopped them.
 How do you think the children felt?

Girls: Angry! Because they were not allowed to go to Jesus.

HM: Yes, angry. What do you think the children should do? For example, when big girls in the center don't allow small children to go to the Housemother.

Girl: Try to go anyway

Girl: or go home.

HM: Jesus said the children could come, he loves the children, the girls. What was Jesus feeling?
 love the children.

HM: Jesus calls us, calls us to make us happy, he likes us and wants us to come close.
 Before people could see Jesus. Children sat on His lap, He loves us. All people: dark, white, red... Jesus heart is for all the nations.

HM: What can we do when Jesus loves us? Now we cannot see Jesus. Before people could, face to face. How can we come to meet Jesus even when we cannot see Him face to face? We can see Him in the Bible and when we pray. We study the Bible. When we are afraid or lonely we need to pray. Jesus is with us and every time we pray, God listen. If you want to meet Jesus you can do like this. Sit with Jesus. Jesus always loves everybody. When we eat, play or go somewhere we always pray and God always listens.

HM: do you believe?

Girls: Yes! I believe!

HM: In the Testament people could see God, now we believe. Jesus gives blessings.
 If you want to meet Jesus you have to pray an every time God listens. God is with us and watches over us, he never sleeps, but always takes care of us.

Scripture 2:

John 3:16-18:

"God loved the people of this world so much that he gave his only Son, so that everyone who has faith in him will have eternal life and never really die. God did not send his Son into the world to condemn its people. He sent him to save them! No one who has faith in God's Son will be condemned. But everyone who doesn't have faith in him has already been condemned for not having faith in God's only Son." CEV

Message Housemother C:

HM: Jesus loves us, do you love Him back? Do you want to believe in Jesus?

Girls: Believe!

HM: we will pray about this

Girl: when God call you... did you hear his voice? Was it loud?

HM: you need to learn to listen to God.

When we believe in Jesus and have God inside, God calls us. Do you believe? Do want to have an abundant live?

Girls: Yes.

Housemother C prayer:

Jesus I love you, stay with us.

Forgive any sin, clean my sin.

You have written our name down.

God change my life and help obey God.

Teach me how to follow Jesus.

I give my heart, mind, spirit in God.

In Jesus name Amen.

HM: When you believe in Jesus and let God stay inside

We cannot talk bad, use bad words.

We cannot steal money or fight with each other.

When we pray, God helps us and stop stealing.

Stop talk bad, it is a sin.

When we pray to God, the son of God.

RAW DATA SURVEY 5

NO 5: PARTICIPANT OBSERVATION OF DAILY PRACTICE.

MAIN QUESTION:

What do the Housemothers see as practical outcomes of their vision on care?

Which of these values and beliefs are seen (mostly) in the Housemothers practice?

Participant observation study 1:

Dayshift 8.30-11.30.

Observe the following routine/activities: free-time, school, snack-break, school, free-time.

Noticed:

- A Housemother joins and chats with the girls when they are doing their laundry.
- Two girls walk up to a Housemother and ask her if they could play a game. The Housemother responded by taking several board-games and joining them in the activity, while inviting more children to join. They played together in the shade for an hour.
- A Housemother sits on a bench watching the group of girls at the play yard. 3 girls sit close to this Housemother. They chat and hold hands. The girls seem happy.
- A Housemother joins the girls in the classroom, helps a girl with the craft.
- A few girls have finished their craft class and sit with two Housemothers on the bench, chatting.
- A twelve year old girl has wandered off and is sitting by herself on the swing, with her back towards the group. She looks saddening; her head and shoulders have dropped. Two Housemothers discuss what to do and after a few minutes one Housemother walks up to the girl and tells her to 'go sit with the other girls'.

Additional:

- While watching younger girls at the play yard, a Housemother explained to the researcher that sexual abuse has more impact on older girls. She points out that it doesn't impact young girls very much, because they play and laughing and look happy after a few days at the center. While the older girls cry and worry much more.

Participant observation study 2:

Dayshift 14.00-18.00.

Observe the following routine/ activities: school, free-time, dinner.

Noticed:

- 2 Housemothers sit in the back of the class observing the school lesson of the girls.
- A Housemother joins a few young girls at the play yard.
- A new 13 year old girl is brought in to the center, she looks restless and afraid. One Housemother stays with her; showing her around, giving her new clothes etc., explaining rules and activities, stroking the girl's hair.
- Two Housemothers encourage two 17 year old Vietnamese girls to join the afternoon activities, but refuse and sit by themselves most of the day.
- A Housemother tells the girls to wash their hands before dinner.
- During dinner the Housemothers are spread out; joining the girls at different tables.
- A fourteen year old girl is sitting by herself, crying. A Housemother walks up and sits next to her. The Housemothers asks the girl why she is crying, but the girl doesn't want to

talk. The Housemother then says 'You can cry if you need to, but it will make you feel sick; you will get a headache and painful eyes. So it is better not to cry'. The Housemother stay's with the girl, they sit together for a few more minutes, until the girl walks to the classroom.

Participant observation study 3:

Dayshift 8.00-11.00.

Observe the following routine/ activities of the girls: free-time, school, snack-break, school.

Noticed:

- A Housemother joins and chats with the girls when they are doing their laundry.
- When a 7 year old girl doesn't want to join the lessons, a Housemother takes her by the hand and places her in the classroom. The girl stay's in her seat but doesn't join the activity.
- A 16 year old girl has had a miscarriage within the first trimester. She sleeps in a quiet corner of the room. Several Housemothers approach her frequently and serve her with blankets and arrange special food and snacks.
- A Housemother invites two 17 year old Vietnamese girls to the classroom, but they refuse and sit by themselves. Another Housemother sits with them for a while.
- The Housemothers have prepared a 14 year old girl for her (tense) family meeting; they gave her new close, shoes and braid her hair. Unexpectedly the meeting is delayed. The Housemothers sent the girl to join the craft lesson (without explaining the delay or expected time). The girl can't focus and her hands are shaking. After 45 minutes a Housemother calls her for the family meeting.
- A Housemother tells the girls to wash their hands before dinner and explains about bacteria.

Additional:

- A Housemother shared that they sometimes try to discipline the girls, when they don't listen, by warning the girls they will then have to do a chore (like cleaning the toilet) as penalty. The Housemother says that this warning doesn't help, because the girls don't mind doing chores.

Participant observation study 4:

Dayshift 12.00 – 15.00.

Observe the following routine/ activities: lunch, afternoon rest, free-time, school.

Noticed:

- During lunch the Housemothers join the girls at the tables.
- After lunch a Housemother helps 2 girls clean the table and sweep the floor.
- Housemothers rest laying in between the girls during the afternoon nap.
- When a 12 year old girl doesn't to join the school lesson, a Housemother explains her that she has to join because it will make her feel smart. After this explanation the girl joined the lesson.
- A 9 year old girl is sent back to the classroom after her doctor's visit. The girl is sitting in her seat but doesn't join the lesson, she looks up sad, sniffing. Two Housemothers in the classroom leave the girl to herself. They tell the researcher that 'the girl is crying because she just went to the doctor and didn't like that'.
- A Housemother corrects a girl who is screaming to other girls.

Participant observation study 5:

Nightshift 18.00-22.00.

Observe the following routine/ activities: free-time, evening shower, television, night rest.

Noticed:

- While most girls are already on their way of taking an evening shower, one Housemother and a 10 year old girl wander through the garden. They chitchat, laugh and walk from fishpond to fishpond trying to catch the thingy fish.
- A Housemother corrects several girls who talk impolite, using curse words.
- Television night; two Housemothers sit in the middle of the group surrounded (crowded) by the girls. The girls nestle themselves under the Housemothers' arms and lay comfortably on their legs while watching television.

Participant observation study 6:

Dayshift 6.30-9.30.

Observe the following routine/ activities: getting dressed, breakfast, free-time, school.

Noticed:

- A Housemother joins a group of girls when they are doing their laundry.
- A group of girls sits together in a corner of the house. A 16 year old girl is explaining other girls that you can get pregnant form sexual intercourse. A Housemother overhears the conversation and breaks up the group by directing them to go play outside.
- A Housemother sits with a girl, holding hands.
- A Housemother tells a girl to tidy her cloths.
- A Housemother tells the two 17 year old Vietnamese girls to join the lessons, but they don't listen and don't join.
- A Housemother corrects a girl who is screaming with shushing sounds

Additional:

- Two Housemothers share their concern about the two Vietnamese girls who haven't joined any activity since they arrived 3 weeks ago. These girls separate themselves from the group and speak their own language. One Vietnamese Housemother joins them often and tries to build communication and relationship. Other Housemothers tried as well, but seem to have given up, except for inviting them to join. The Vietnamese and a Cambodian Housemother say they don't know how to approach and motivate the girls other than by invitation.

RAW DATA SURVEY 6

NO 6: STRUCTURED INTERVIEW IN ORDER TO CLARIFY SOME RESULTS.

MAIN QUESTIONS:

What is the Housemothers' vision for the Girls?

Which underlying Cultural values and beliefs are shown in this vision?

Which Scripture and Biblical values are in line with their vision on Care?

What is the relation between their Cultural and Biblical values?

What do Housemothers see as practical outcomes of their vision on care?

Question	HM b	HM i	HM g
1 Value. Society often rejects abused girls, why do you value these girls?	I value the girls. Housemothers know exactly about the girls and what happened to them. Knowledge and understanding. We spent time with them and know about their heart. We know the abuse was not her choice and someone else is to blame.	Because everybody has value and make mistakes. Housemothers know the girl don't want to live like that, but it happened to her. Still she has value because she is the same as other people. And she can learn from this experience. Girl with this experience have to think and they work hard for a better life.	Yes she has value. I have experience with these girls. I know about them, what happened to them. I know the girl don't want the bad thing to happen. So I understand about her problem. Before I didn't know, I wondered why the girl do like that. Now I give them value.
2 Free choice. Free choice in comparison with the culture.	Some families give a free choice, some families manage and direct their child. The family have a plan for their life. They explain and ask the child to follow. Sometimes they want to listen. Example: my nephew study tourism but his family asks him to do business, an opposite skill. I have a plan for my son also, so he can have a strong future and value. I check his schoolwork and talk to his teacher.	If we don't give the choice, if she doesn't choose herself, there is no good result. I don't know if in general people give the child free choice. I think if people have knowledge, they care about their children and give the free choice (opportunity). If people have no knowledge, they don't care and let the child do whatever they want.	The girl has to choose herself, we give options. When their home is safe, she can go home. If it is not safe she goes to another AC. Housemother explain about this choice. About the culture; most families don't give the free choice, some families do.

3 Strong women. Can you describe what a strong woman/heart is?	A strong girl is brave, stands up, face problems, answers questions and asks. She is not nervous and when she makes a mistake she doesn't try to escape from it, say sorry.	Strong woman has a future, she learn many thing and has value and people respect her. She study and understand many things.	A strong woman concentrates on her future, a better life and she learns a skill. A strong girl in the AC can stand up, concentrate. She can change her life, they don't want to go back to being a sex worker and study hard?. Strong when they don't remind themselves about the story of abuse, on what happened. They want to forget, but they cannot. They have to learn from the experience teach other girls to be strong.
4 Emotions. How does a strong woman handle her emotions?	She need to understand, so she can get it. Smart girls come to us, tell about what they are thinking and ask advice, ask Housemothers for ideas. When she is sad, a girl can ask and is not nervous or scared. Society shame her, but with us she can talk, share.	She is good and smart and can get it. She doesn't cry, keep her feeling inside. Sometimes they talk about it.	She cannot forget about her story and what happened to her. It is still in her heart. They get a little better. The small girl, they can forget more when they grow up.
5 Advice. What kind of advice do you give?	First the girl need to come to us and ask. Then we need to act, be patient, make her feel safe. We worry about them, want to take care; their problem is our problem. The girl need to open her heart and the Housemother also. Housemother cannot manage the girl, she need to act herself, her heart. We need to respect. We explain, make her think about the future and think what will happen. Most girls want to go home. --- Housemother and girl are equal, Housemother cannot talk in a directing way. I have experience and had training about the good way to listen, speak and touch the girl.	Be a good girl, love each other, clean yourself and the environment, try to study and help your families future.	When I give advice, I explain. I go talk with the girl and tell her to join the other girls or her friend, don't think too much. But sometimes they don't want it, they don't want to talk. I advise about going to a new safe place, but some girls still want to go back home. I tell them they can go to an NGO first and learn a skill, so they can earn the money and then they can go home.

6 Hope. What is the foundation of your hope?	<p>Passionate and emotional talk:</p> <p>I have hope! Yes strong hope! I have seen how girls from our AC got jobs, were happy, got married and have business. The girls give me hope. I am not disappointed but see from them. So I give them hope. They are strong girls. Other people don't care, but I see their skill and have hope.</p>	<p>I have hope for the girl. Hope she try to study and have a better future. I tell them, I say to follow and explain, try to study, be a good friend, and have a good future for your parent.</p> <p>--</p> <p>When they leave I tell them to be careful, don't trust the man, the boy.</p>	<p>I have some hope, a little. I think the girl give me hope and I give hope to the girl. I give advice and think about what can help her.</p>
7 Story of God. Do you focus on the love or on the behavior?	<p>The love of Jesus is important. But I also talk about the result. I explain the girl about a good tree that gives good fruit and a bad tree that gives bad fruit. My message is that if you are good inside, you do good things.</p>	<p>Josef. Let them try their best, don't give up and trust in God. God saves us, he create the world and he can help you. When believe in Jesus, he save you from sin, when he comes back you will be in heaven. If we die, God will receive our spirit and we will have eternal life, if you don't believe you go to the hell.</p>	<p>I don't talk with the girl about God so much. Only a little bit. I read and tell her other stories as well. Some Vietnamese girls don't want to listen, don't want to read the bible.</p>